THE

BRITISH CRITIC,

For MARCH, 1804.

Τὸ μὲν ἐπιτιμᾶσαι τοῖς πέλας ἐστὶ ῥᾴδιον· τὸ δ' ἀυτὸν ἀναμάρτητον παρέχεσθαι χαλεπόν. POLYBIUS.

It is eaſy to obſerve the faults of others; but to avoid errors yourſelf, is extremely difficult.

ART. I. *Travels in Turkey, Aſia-Minor, Syria, and acroſs the Deſert into Egypt, during the Years* 1799, 1800, *and* 1801, *in Company with the Turkiſh Army, and the Britiſh Military Miſſion. To which are annexed, Obſervations on the Plague, and on the Diſeaſes prevalent in Turkey, and a Meteorological Journal. By William Wittman, M. D. of the Royal Artillery, Member of the Royal College of Surgeons in London, and Surgeon to the Britiſh Military Miſſion, acting with the Army of the Grand Viſier.* 4to. 595 pp. 2l. 2s. Phillips. 1803.

THE public has been indulged with a great variety of books, more or leſs intereſting and important, on the ſubject of the military expedition to Egypt, ſo honourable to the Britiſh annals. Of the campaign of the Grand Vizir, and his progreſs from Conſtantinople to Grand Cairo, with the Turkiſh forces intended to co-operate with our own, we have the preſent account alone.

It is well known that a military miſſion was ordered to proceed to Turkey, under the command of General Koehler, the object of which was, to aſſiſt the Turks againſt the com-

mon enemy, and particularly to improve them in the management of their artillery. To this miſſion Dr. Wittman was attached in the character of ſurgeon, and with the reſult of his obſervations in the progreſs of the Turkiſh army from Conſtantinople to Egypt, the public are now made acquainted. The firſt Chapter gives an account of the ſituation and employment of the Britiſh miſſion, to their final junction with the Turks under the command of the Vizir, and an amuſing deſcription will be found of Conſtantinople and its vicinity; but we ſhall not here detain the reader, as it may be found circumſtantially detailed elſewhere.

The eighth Chapter neceſſarily obliges us to pauſe, becauſe it exhibits an additional proof of the wanton barbarity of Bonaparte at Jaffa. The extract is ſhort, and we therefore tranſcribe it.

"The City is ſurrounded by a ſtone wall, provided, at certain diſtances, with towers alternately ſquare and round. Notwithſtanding this wall cannot boaſt of any great ſtrength, it ſufficed to force Bonaparte's army to break ground, and to erect batteries againſt it to the ſouthward. After a breach had been effected, the French troops ſtormed and carried the place. It was probably owing to the obſtinate defence made by the Turks, that the French Commander in Chief was induced to give orders for the horrid maſſacre which ſucceeded. Four thouſand of wretched inhabitants, who had ſurrendered, and who had in vain implored the mercy of their conquerors, were, together with a part of the late Turkiſh garriſon of El-Ariſh (amounting, it has been ſaid, to five or ſix hundred) dragged out in cold blood, *four days after the French had obtained poſſeſſion of Jaffa*, to ſand hills, about a league diſtant in the way to Gaza, and there moſt inhumanly put to death. I have ſeen the ſkeletons of theſe unfortunate victims, which lie ſcattered over the hills, a modern Golgotha, which remains a laſting diſgrace to a nation calling itſelf civilized. It would give pleaſure to the author of this work, as well as to every liberal mind, to hear theſe facts contradicted on ſubſtantial evidence. Indeed I am ſorry to add, that the charge of cruelty againſt the French General does not reſt here. It having been reported that previouſly to the retreat of the French army from Syria, their Commander in Chief had ordered all the French ſick at Jaffa to be poiſoned, I was led to make the enquiry to which every one who ſhould have viſited the ſpot would naturally have been directed, reſpecting an act of ſuch ſingular, and it ſhould ſeem, wanton inhumanity. It concerns me to have to ſtate, not only that ſuch a circumſtance was poſitively aſſerted to have happened; but that while in Egypt, an individual was pointed out to us, as having been the executioner of theſe diabolical commands." P. 127.

The great irregularities of the Turkiſh ſoldiers, their undiſciplined and diſorderly ſtate, their extreme ignorance in all matters of ſcience, are repreſented with much vivacity, and

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must excite much astonishment and contempt in the minds of our countrymen. The succeeding Chapters describe the march of the army through the Holy Land, concerning which place, and Jerusalem in particular, an impious and savage threat is recorded of Bonaparte, namely, that if ever he should obtain possession of Jerusalem, he would plant the tree of liberty on the spot where the cross of Christ was erected, and bury the first French grenadier who should fall in the attack in the tomb of our Saviour. In the tenth Chapter we read the melancholy account of the death of Mrs. Koehler, which was soon followed by that of the General, the consequence of a malignant fever. It will excite an uneasy sensation in the reader to recollect that since that period, another gallant General, and his wife, who from affection and duty accompanied her husband, have fallen victims to a malignant disease, under circumstances remarkably similar; we speak of the death of General and Mrs. Grinfield in the West-Indies.

The following extract seems to have as much novelty and amusement as any we could select.

"So considerable in a Turkish army are the numbers of tradespeople, attendants, domestics, and followers of every denomination, that when it is computed to amount to twenty thousand men, nearly the half of that number must be subtracted, to form an estimate of its real and efficient force when brought into the field. Each of the chiefs and pachas is constantly surrounded by a very numerous suite of attendants, who keep their eyes steadily fixed on him, to catch his nod, and hasten to the execution of his imperious mandates. By the numbers of his followers, who thus swarm about him, his dignity and respectability are estimated. Amidst all this grandeur, his situation, than which nothing can be more precarious, ought not to excite the envy or jealousy of those who act in the subordinate ranks. Should he have signalized himself on a great and trying occasion, it too frequently happens that his distinguished merit points him out to his superiors as the object of an odious persecution. His views and expectations are thus baffled, and the earliest occasion sought to accomplish his ruin, and to gratify a hateful spirit of revenge. To effect this, he is perhaps ordered to execute an insurmountable difficulty, in the accomplishment of which having necessarily failed, he is deprived of his employment, degraded from his rank, robbed of his wealth, and in the midst of his sufferings, may esteem himself happy that his life has been spared by his savage persecutors. The maxim which the Turks have embraced, that success gives a divine sanction to all actions, supplies them with an excuse for the commission of the blackest crimes.

"In an Ottoman army, the multitude of useless people, to whom I have just alluded, cannot fail to be attended by great inconveniences, as well as by the occasional distress resulting from an insufficiency of means. While so marked an attention is bestowed on an ostentatious

parade, which might be permitted elſewhere to the luxurious inhabitant of the Eaſt, every eſſential arrangement in the eſtabliſhment of depots, magazines, &c. is neglected, inſomuch that the horrors of an approaching famine have frequently manifeſted themſelves in the Turkiſh ranks, as we can teſtify from ocular obſervation.

"Each of the Pachas, or chiefs, has his reſpective ſtandard, which is very large; and the Derviſes, or religious profeſſors, by whom the Turkiſh army is accompanied, have alſo their ſacred banners, the colour of which is uſually green. In addition to this, each of the ſmall companies, conſiſting of from twenty to thirty privates belonging to corps of infantry, carries a ſmall flag or banderole. Among the Arnauts, theſe little flags are ſtill more numerous. The neceſſary inference to be drawn from the employment of ſuch a multiplicity of ſtandards, banners, or flags, is, that thoſe who have the charge of them muſt not only diminiſh, in a conſiderable degree, in the field of battle, the effective force, which would otherwiſe have been brought into action, but muſt even ſhackle and impede the military operations. How miſtaken, therefore, is the calculation, that, independently of ideas of grandeur and magnificence which the Turks attach to theſe trivial objects, they have the effect of inſpiring the enemy with terror and diſmay!

"A Turkiſh camp is lighted up at night by a kind of large lanterns, formed of iron hoops, and faſtened upon long poles. Several of theſe lights, in which rags, impregnated with greaſe, oil, or a reſinous ſubſtance, are burned, are placed in the front of the tent of each of the Pachas. In the diſpoſition of the centinels, as well as in the diſtribution of the tents; and, in general, in every eſſential arrangement in which ſecurity ought to be ſtudied, the Turks are ſo extremely negligent and inattentive, as to be conſtantly expoſed to a ſurpriſe, particularly in the night-time. In ſuch a caſe, the panic and alarm produced cannot fail to throw every part of the camp into the utmoſt confuſion; ſince it is impoſſible to rally, unite, and form a whole, where neither order nor method has been ſtudied in the diſtribution of the parts. There is nothing indeed to obſtruct the progreſs of an enemy who ſhould attempt to penetrate by night, with cautious and wary ſteps, into the camp; and who, by cutting the cords of the tents, would be certain to produce a fatal embarraſſment among the troops within. Whether the ſlaughter which would enſue ſhould be more or leſs terrible, the ultimate effect of the abandonment of the camp would be the ſame, and the equipage and artillery would become a ſure prey to the aſſailants. The dreadful maſſacre which occurred on the 17th of September, 1769, aroſe from the unprepared ſtate of fourteen thouſand Turks encamped, and the very feeble reſiſtance they were in conſequence enabled to make. Inſtead of defending themſelves, the greater part of them crept under the tents, where they were put to death by the bayonet, without imploring the mercy of their vanquiſhers. During the late conteſt in Egypt, an equally calamitous ſcene was witneſſed at Aboukir; where many thouſands of the Turks, who had been routed in their encampment, in attempting a precipitate eſcape, drowned themſelves in the ſea.

"The Turks, who are involved in ſuperſtition, carry about them, in the camp and in the field, as well as in every other ſituation, certain

tain taliſmans, conſiſting chiefly of verſes of the Koran, to which they attach very extraordinary virtues, regarding them as a ſafeguard and a protection againſt every danger to which they may be aſſailed.

"They beſtow an implicit faith on an ancient prophecy; a part of which, according to their traditions, was found engraven on the tomb of one of their ſantons, and which is pretty nearly to this effect: "That the Turkiſh empire will be annihilated by the Ruſſians; that the firſt battle which will be fought between the two contending powers will be loſt by the Ottomans, on the banks of the Nieſter; that another battle will afterwards be decided againſt them, in the neighbourhood of Conſtantinople; and that their Emperors will be compelled to reſide at Damaſcus". Should they, therefore, be overcome in a future conteſt with this power, it will not, perhaps, be owing ſo much to the imperfect ſtate of their tactics, to their bad conduct in the field, or to the valour of their enemy, as to the chimerical and ſuperſtitious ideas they are weak enough to entertain." P. 230.

The narrative now conducts the reader to Cairo, deſcribing, in a pleaſing manner, the country, inhabitants, cuſtoms, and animals of the different diſtricts through which the forces marched from Jaffa to Cairo. When the ill ſtate of diſcipline in the Turkiſh army is conſidered, their conſtant deſertions, inſubordination, to ſay nothing of the conſtant expoſure to diſeaſe, with various other particulars which are here detailed, the wonder is, that the Vizir ever arrived at the place of his deſtination in ſufficient force to aid in the accompliſhment of the object for which he departed. However, with the powerful aſſiſtance of Britiſh valour and Britiſh diſcipline, this feeble army had an action with the French, and defeated them.

The remainder of the volume is occupied with a deſcription of Egypt, of the Pyramids, and ſuch other objects of curioſity as attract the attention of travellers, and have been again and again minutely repreſented.

A great portion of the volume, and of the latter part in particular, might well have been diſpenſed with, as they ſeem to have been put together more to ſwell out the work, than for the purpoſe of communicating any important or novel information. There is, however, a good deal of amuſement in the work altogether; many diverting and well-told incidents and anecdotes; and the whole is accompanied with a conſiderable number of coloured plates, exhibiting the civil and military habits of the moſt diſtinguiſhed public characters among the Turks,

ART. II. *Life of Geoffery Chaucer, the early Engliſh Poet; including Memoirs of his near Friend and Kinſman, John of Gaunt, Duke of Lancaſter: with Sketches of the Manners, Opinions, Arts, and Literature of England in the fourteenth Century. By William Godwin. Two Volumes.* 4to. 3l. 13s. 6d. Phillips. 1803.

WHOEVER has a commodity to ſell, is intereſted in knowing the ſtate of the market; and it may be aſſumed, that the bookſellers of this metropolis are, in general, well informed reſpecting the ſpecies of literary wares which will ſuit the taſte of the public, and the price at which thoſe wares may be expected to find a ready ſale. We therefore hailed, with great exultation, and venture to congratulate our readers on the appearance of this publication; as indicating, that in theſe hard times, when even the more opulent claſſes of our countrymen are groaning under the weight of taxes, the ſingle name of Chaucer is ſuppoſed to have the magical power of extracting, from the ſpare and lank pockets of his Majeſty's literary ſubjects, the ſum of three guineas and a half; and that the curioſity of the public, reſpecting the bard of the fourteenth century, is ſo craving, as to require for its ſatisfaction two large quarto volumes of ſpeculative antiquities. But it was with ſtill greater pleaſure that we learned, from the official authority of the title-page, that the ſaid quarto volumes were compoſed by the celebrated author of Political Juſtice*, Caleb Williams, &c.; who may be conſidered as having now contracted the obligation of employing, to ſome uſeful purpoſe, the talents which have been hitherto exerted in confounding the intellects and undermining the morals of his young and unexperienced countrymen.

If, in purſuance of our uſual practice, and in ſtrict conformity to what we have conſidered as our firſt duty as reviewers, we ſhould confine ourſelves to the taſk of extracting, from the large maſs of materials before us, all the information they contain reſpecting the life of Chaucer, we ſhould find ourſelves in a very unpleaſant predicament; for we ſhould thus reproduce nothing more than the unfortunate eight pages into which Mr. Tyrwhitt has compreſſed the reſult of a long and laborious ſearch; and it may be preſumed, that we ſhould thereby draw down upon ourſelves much of that indignation which Mr. Godwin has found it neceſſary to vent againſt that ſagacious

* See Brit. Crit. vol. i. p. 307.

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and pains-taking, but unfanciful antiquary. We ſhould prove ourſelves deplorably unfit for the review of ſuch a work as this, if, in examining the "mines of inſtruction and delight" which Mr. Godwin profeſſes to have diſcovered, we dully purſued the vulgar proceſs of attempting to extract the metal from the ore, inſtead of previouſly exhibiting the beauty of the mineral, the fine forms of its cryſtals, their vivid colouring, and the play and variety of the tints reſulting from their different refractions. Our reſpect for the illuſtrious ſubject of our criticiſm will, we truſt, enable us to ſteer clear of this error; and we venture to hope, that our conduct will preſerve us from being confounded with the "ſpawn of modern journaliſts and reviews", whom the author juſtly ſtigmatizes as the lineal deſcendants of the moſt notorious Zoilus, through the anonymous libellers of our excellent Chaucer.

For the preſent, therefore, we will not preſume ſo far as to hazard any opinion of this egregious performance; but will firſt enquire, what is the light in which Mr. Godwin views himſelf, and wiſhes to be viewed by his readers; what preparatory ſtudies he brought to his preſent undertaking; what he wiſhed to effect; and what he ſuppoſes himſelf to have effected. For the beſt information on all theſe points, we ſhall, of courſe, conſult the author's Preface: but, in the firſt place, it will very much contribute to the comfort of our readers, as well as to our own, that we ſhould here introduce a canon of criticiſm which we believe to be new, and which has had conſiderable influence on the ſtyle of theſe volumes, although its ſolemn enunciation has been reſerved for vol. ii. p. 7, where it occurs in theſe words.

"In proſe, line after line creeps upon the reader unperceived; and, provided a ſentence preſents collectively to him a maſs of meaning, it is a point of comparative indifference whether that meaning is preſented in ten lines or in ſix."

Now it is certainly very convenient, that ſome rate of exchange ſhould be eſtabliſhed between the writer and reader; and we will admit, that an allowance of 40 per cent. may not be too great for the difference between current and ſterling meaning: we only requeſt, that if, in our endeavours to convert the one into the other, we ſhould be guilty of any miſtakes, theſe may be imputed rather to ignorance than to want of candour; particularly as we ſhall take care, in every inſtance, to lay the maſſes of meaning before the reader. Having ſettled theſe preliminaries, we ſhall proceed in order to the propoſed objects of our enquiry.

The character which Mr. Godwin means to aſſume throughout his work, is one of which the duties and qualifications

tions are very generally underrated, becauſe it is uſually borne by men of light and frivolous minds; but which, as conceived by this author, requires the united talents of the poet, the philoſopher, the antiquary, and the conjurer. Mr. Godwin ſhall here ſpeak for himſelf.

" It was my wiſh, had my power held equal pace with my ſtrong inclination, to carry the *workings of fancy* and the ſpirit of *philoſophy* into the inveſtigation of ages paſt. I was anxious to *reſcue*, for a moment, the *illuſtrious dead* from the jaws of the grave, to *make them paſs in review before me, to queſtion their ſpirits, and record their anſwers.* I wiſhed to make myſelf their MASTER OF THE CEREMONIES, to introduce my reader to their familiar ſpeech, and to enable him to feel for the inſtant as if he had lived with Chaucer." P. xi.

We will only obſerve upon this paſſage, that, in our opinion, a correct portrait of Mr. Godwin, officiating in theſe ſeveral capacities, would have been much more ornamental, as well as uſeful, than thoſe of Chaucer and John of Gaunt; and that, as the third print, which is profeſſedly only a *ſuppoſed portrait*, has been apparently added as an excuſe for the high price of theſe volumes, it certainly ought to receive ſuch additions and alterations as may fit it for this very neceſſary purpoſe.

To the next point of our enquiries, Mr. Godwin has given the following explicit anſwer.

" I can pretend only to have written *a ſuperficial* work. My ſtudies, if any thing of mine deſerves ſo ſerious a name, have chiefly been engaged upon other ſubjects; and I came, in a manner, a *novice* to the preſent undertaking. Had the circumſtances under which I have written been different, I ſhould have been anxious to *inveſtigate to the bottom* the various topics of which I have treated. Perhaps, however, I have not wholly failed in the execution of my deſign." P. ix.

We perfectly agree with the author in every part of this ſtatement. We believe, that when he began to write, he was a ſtranger to his ſubject; that had he examined it beforehand, he would have treated it differently; but that, upon the whole, it may perhaps be better, that the various topics which he might have been tempted to *inveſtigate to the bottom* (a proceſs of which we have no very correct idea), have eſcaped the operation. A work of premeditation would have been leſs independent of its profeſſed title; leſs original; leſs expreſſive of that peculiar and diſtinguiſhed love for Chaucer, which was ſo happily excited in Mr. Godwin by a ſudden ſtroke of ſympathy, and which might have evaporated on a cloſer acquaintance. For we muſt not forget, that of all Chaucer's works, the Canterbury Tales alone have yet been cleared from the

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rubbiſh with which they were blended, through the careleſſneſs of his early editors; and theſe Tales, having been profaned by the criticiſms of Mr. Tyrwhitt, are very properly excluded from the notice of the preſent publication. A cold-minded writer, perhaps, one who knew not how to "carry the workings of fancy and the ſpirit of philoſophy into the inveſtigation of ages paſt", would think himſelf guilty of a practical blunder, in writing a laboured commentary on compoſitions of which he had not previouſly examined and ſettled the text. But though we admit, that a correct edition of Chaucer's works would form a valuable acceſſion to our literature; though we ſhould have rejoiced to witneſs the expeditious and intuitive modes of examination which this author would have ſubſtituted for the tedious proceſs followed by Mr. Tyrwhitt and his fellows, in collating and comparing manuſcripts; we think it ſufficient to know, that ſuch a work would have been different from that before us, and that it would not have correſponded to Mr. Godwin's wiſhes and intentions.

The diſcovery of theſe intentions is the laſt and moſt important object of our enquiry: we ſhall therefore extract from the Preface all thoſe paſſages in which they are expreſſed, and preſent them ſucceſſively in the words of the author.

"The firſt and direct object of this work is, to erect a monument to his (Chaucer's) name; and, as far as the writer was capable of doing it, to produce an intereſting and amuſing book in modern Engliſh, enabling the reader, who might ſhrink from the labour of maſtering the phraſeology of Chaucer, to do juſtice to his illuſtrious countryman." P. vii. "To delineate the ſtate of England, ſuch as Chaucer ſaw it, in *every point of view in which it can be delineated*, is the ſubject of this book." P. viii. "I was deſirous of convincing my countrymen, that there exiſted mines of inſtruction and delight, with which they had hitherto little acquaintance. I have led my readers, with however unconfirmed a ſpeech and inadequate powers, to the different ſources of information; and, if I have been *unable* to preſent what would *ſatisfy a vigorous and earneſt curioſity*, I have wiſhed to ſay enough to *awaken their enquiries*, and communicate to them *ſome image* of men and times which have long ſince been no more.

"It was my purpoſe to produce a work of a new ſpecies. Antiquities have too generally been regarded as the province of men of *cold tempers* and *ſterile imaginations*, writers who, by their *phlegmatic and deſultory* INDUSTRY, have brought DISCREDIT upon a ſcience, which is perhaps beyond all others fraught with wiſdom, moral inſtruction and intellectual improvement. Their books may indeed be conſiderably uſeful to the patient enquirer who would *delineate the picture of paſt times for himſelf*; but they can ſcarcely incite enquiry; and their contents are put together with ſuch narrow views, ſo total an abſence of diſcrimination, and ſuch an unſuſpecting *ignorance of the materials of which man is made*, that the peruſal of them tends for the

the moſt part to ſtupify the ſenſe, and to *imbue the ſoul with moping and lifeleſs dejection.*"

It is to the laſt paragraph, in the preceding quotation, that we wiſh, for many reaſons, to direct the reader's more particular attention; becauſe we conſider it as a perfect model of that ſort of *maſſive meaning*, characteriſtic of proſe, which pervades the whole of a ſentence; but which may be, and in the preſent inſtance is, incapable of being detected in the ſmaller parts and fragments. It would, for example, appear rather paradoxical to ſtate as a diſtinct and ſeparate axiom, that it is the induſtry of antiquaries which has brought a diſcredit upon their ſtudies. There is alſo, perhaps, ſome obſcurity of expreſſion in deſcribing that induſtry as at once phlegmatic and deſultory; becauſe ſuch a combination of epithets is leſs applicable to an antiquary than to a frog; the only animal which is at once cold-blooded and addicted to hopping. Neither is it very certain, that the ſtudy of antiquities, from which we can ſeldom obtain any other than empirical ſolutions of our difficulties, can be properly called a ſcience, or that it would be improved by dealing more largely in the workings of fancy. Neither do we recollect that we have ever felt our ſenſes ſtupified, or our ſouls imbued with moping and lifeleſs dejection, merely becauſe an author, who profeſſed to analyſe the materials of an ancient monument of art, neglected to point out the materials of which man is made; indeed we have ſeldom expected from the moſt acute antiquary, the diſcovery of any ſecrets anterior to the creation. But the author's meaning, when ſummoned *en maſſe*, is, that he meant to compoſe a work of a new ſpecies; a work as different as poſſible from the work of Mr. Tyrwhitt; a work which ſhould *not* be "conſiderably uſeful to the patient enquirer who would delineate the picture of paſt times to himſelf", becauſe the curioſity of the reader being once ſatisfied, it is notorious (as Mr. Godwin moſt ſagaciouſly remarks) that ſuch works "can ſcarcely incite enquiry". On the other hand it is evident, that Mr. Godwin, by writing a ſuperficial and popular, but amuſing and intereſting treatiſe; by withholding "what would ſatisfy a vigorous and earneſt curioſity"; by communicating to the reader only "ſome image of men and times which have long ſince been no more", has a chance of awakening him to further enquiries, or will at leaſt leave his appetite for information in all its original energy.

Here we cannot but expreſs our regret, that a work ſo novel and ingenious as that projected by Mr. Godwin, ſhould have been prevented by any untoward combination of circumſtances, from growing to thoſe full and fair proportions, which it poſ-

ſeſſed in the mind of the author. Mr. Godwin's fancy, like the pureſt gold, appears to be almoſt infinitely ductile and extenſible; and, in the preſent inſtance, it might perhaps have been ſpread over a ſuperficies equal to that of the French Encyclopedia, had not the bookſeller—but the author ſhall tell his own ſtory.

"I had advanced as far as the middle of the ſecond volume, when I ſaw my materials growing under my hand, and became ſenſible that, if they were fully treated, the work would extend beyond the dimenſions originally preſcribed to it. But if I, enamoured of my ſubject, might have thought no number of pages or of volumes too much for its developement, it was by no means impoſſible that purchaſers and readers might think otherwiſe. My bookſeller, who is profeſſionally converſant with matters of this ſort, aſſured me, that two volumes in quarto were as much as the public would allow the title of my book to authoriſe. It would be in vain to produce a work, whatever information it might compriſe, which no one will purchaſe or read; and I have therefore ſubmitted to his deciſion. In fact, leſs has been loſt by this compreſſion, than at firſt I was apt to imagine."

This laſt aſſurance, though it ſoothes and alleviates our regret, is by no means ſufficient to remove it. Our readers are, doubtleſs, acquainted with the "Arabian Nights Entertainments", and will remember the ſtory of the Fiſherman and the Genius, who had been for ages cooped up in a bottle ſealed with the ſeal of Solomon. They have ſeen, with Fancy's eye, the Genius expanding into a cloud, gradually aſſuming the human form, extending his head to heaven, and with his arms embracing the horizon; after which, cajoled by the artful Fiſherman, he was again induced to contract his gigantic dimenſions, and to reſume his ſtation within the bottle. Such is the degradation to which, in compliance with the wiſhes of his bookſeller, Mr. Godwin has voluntarily ſubmitted; with a facility of temper, which is too amiable to deſerve our cenſure, he has ſuffered his work to terminate; the ſeal of Solomon is ſet upon his genius, which in ſpite of its ſtruggles muſt henceforth be confined within the compaſs of two quarto volumes.

Having dwelt ſo long on Mr. Godwin's account of his own work, we ſhould abſtain from any further remarks; but that our readers may poſſibly wiſh to know a few more particulars reſpecting the materials of which it is compoſed. We ſhall therefore offer, as briefly as poſſible, our opinion of theſe volumes, under the three following heads: 1. The Life of Chaucer, properly ſo called. 2. Criticiſms on various Works of Chaucer. 3. Hiſtorical Anecdotes concerning all or nearly all the prominent Characters of the 14th Century, in every part of Europe.

On

On the firſt of theſe heads we can only ſay, that ſo far as we have been able to diſcover, Mr. Godwin has not added a ſingle article of important and valuable intelligence to the notices which had been previouſly collected by Mr. Tyrwhitt. We give this qualification to our opinion, becauſe it would require more labour than we are diſpoſed to beſtow, to diſentangle the poet from the croud of characters by which he is ſurrounded, and to trace the comparatively trifling incidents of his life through the maze of important events, of political reaſonings, of metaphyſical diſquiſitions, and of poetical criticiſms, which form the very complicated materials of theſe volumes. Chaucer, indeed, appears ſufficiently often, but he appears almoſt always aukwardly, and for the purpoſe of interrupting the courſe of the narrative. His *maſter of the ceremonies* is certainly indefatigable; but we cannot help thinking him too buſtling and officious.

With the ſecond head we are, in general, much better ſatisfied. The indolent reader will find himſelf relieved, by a popular and ſuccinct analyſis, from the fatigue of encountering the longer Poems of Chaucer, without loſing the beauties of the more brilliant paſſages, which are properly pointed out; and, as Mr. G.'s opinions are almoſt always his own, and conſequently often new and ſtriking, the moſt ſedulous ſtudent may derive amuſement, and occaſionally information from his remarks. We are, however, at a loſs to account for the coarſe aſperity with which he conſtantly perſecutes the deceaſed Mr. Tyrwhitt, to whoſe labours he is much, very much indebted, and whoſe juſtneſs of conception, and conſiſtency of explanation, form a ſtriking contraſt with the frequent inaccuracy and confuſion of Mr. Godwin. We will only quote a ſingle inſtance of this inconſiſtency, which we ſhould have forborne to notice in a leſs intolerant writer. It is taken from his remarks on the Roman de la Roſe.

"The *main ſtory* (of the R. de la R.) *is ill choſen and exceedingly ridiculous.* We cannot intereſt ourſelves about a hero, of whom the plucking this roſe is to be the chief atchievement. The Garriſon of Jealouſy, as well as the Army of Love, is made up of *allegorical perſonages.—What a miſerable figure do ſuch agents make in poetical narrative*", &c. Vol. ii. p. 7.

"The Roman de la Roſe was principally preceded by tales of chivalry: and though in theſe there are often manifeſted brilliant imagination, &c. yet *the main topics of which they treat*, are ſo remote from the ſimple and unſophiſticated ſentiments of the human mind, &c. as to exclude the writers who narrate them, from the moſt genuine and unfading beauties of poetry.—Compared then with the romances of chivalry, the Romance of the Roſe offers to us the moſt ſtriking

improvements. It commences with a *rich view of allegory and perſonification, and undoubtedly nothing can be more preciſely and emphatically poetical, than a well-ſuſtained perſonification.*" P. 8.

The third head, namely, the ſeries of hiſtorical anecdotes, unqueſtionably forms the moſt intereſting part of this multifarious compoſition. We have ſometimes wiſhed that hiſtorians would publiſh the contents of their common-place books, inſtead of giving their epitomes and philoſophical abridgements, which, with very few exceptions, are only inſtructive to the compilers; and Mr. Godwin has, in this work, complied with our wiſhes. The variety of characters which he has introduced is almoſt endleſs. It is true that his materials might have been collected from a few works of eaſy acceſs; and we ſuſpect, from the contempt with which he treats the authors of the Biographica Britannica, that he is in fact much indebted to their reſearches; but wherever he may have ſought the raw article, his manufacture certainly poſſeſſes conſiderable merit. Beſides, it is a novelty to ſee an hiſtory of the 14th century, in which John of Gaunt ſtands forth among the firſt claimants, to the reſpect and admiration of poſterity; and though we, as mere critics, may not quite ſympathize in the warm and zealous affection with which that Prince has inſpired Mr. Godwin, we have been much pleaſed with the ingenuity diſplayed in defence of his character, and rejoice that Chaucer's patron has found a Knight who is prepared to enter the liſts in his defence, and is not eaſily diſmayed by any number of Monkiſh aſſailants.

ART. III. *An Eſſay on the Principle of Population**.

(Concluded from p. 69.)

FROM the ample inveſtigation the author has thus beſtowed on the ſubject, he draws ſeveral important concluſions, all tending to ſhow, that the abſolute population of any country depends upon the quantity of food it can produce or acquire; and that, in general, countries may be ſaid to be happy, according to the quantity of food which a day's labour will pur-

* The firſt edition of this Eſſay being anonymous, we were led, for a moment, into an erroneous opinion, that it had not been noticed in our Review. On further conſideration, we have recalled to mind both it, and our Article upon it, which was in vol. xvii. p. 278.

chaſe.

chaſe. Millions of human beings have had their exiſtence repreſſed, from want of this food; although, in many places, an abſolute famine may never have been experienced; the other checks having ſufficed to reſtrain the population within the limits of ſubſiſtence. If theſe checks fail of their effect, famine may then be apprehended, to level the population to the food produced. This dreadful ſcourge cannot be produced ſimply by population, as the progreſs of the latter is gradual, though rapid; but, by obliging the lower claſſes of mankind to ſubſiſt on the ſmalleſt poſſible quantity of food, an overgreat population turns even the ſlighteſt deficiency of the ſupply into a ſevere dearth.

In the third Book, Mr. Malthus treats of the different ſyſtems of politics, which have been propoſed, or have prevailed, in ſociety, as to their effect on the evils ariſing from the principle of population. In this part of the work, he differs from Wallace and Condorcet, who, in their ſpeculations, did not apprehend that the population of the world would be redundant till the whole earth was cultivated to the utmoſt; an event which they both conceived to be at an immenſe diſtance. The former of theſe writers admitted, that this redundancy would deſtroy his whole ſyſtem of equality; and the latter, that a diſtinct limit being thus put to the increaſe of the human ſpecies, an oſcillation between happineſs and miſery would take place. Mr. Malthus, on the contrary, thinks this oſcillation is in continual action; and that a redundancy of population has occurred in moſt ſtates, ever ſince any hiſtory of mankind has been recorded.

Of the viſionary ſyſtem of Godwin, Mr. Malthus obſerves, that as this ſcheme would call forth all the powers of procreation, the mere redundancy of people, in conſequence of ſuch unlimited increaſe, would, in a very few years, oblige the ſyſtem to be abandoned, even allowing every poſſible improvement in agriculture. Godwin ſeemed diſpoſed to admit the truth of this remark, in a reply which, as we have above ſtated, he publiſhed to the firſt edition of Mr. Malthus's Eſſay. As a check, however, to this redundancy, Godwin hints at limiting the number of children from each marriage; obſerving, that infanticide, to be effectual, muſt be committed to the magiſtrate, and not left to the parents. This expedient, although ſanctioned by the names of Plato and Ariſtotle, Mr. Malthus very properly reprobates, in the ſtrongeſt terms. As to the ſufficiency of that prudential ſentiment, which cauſes perſons to abſtain from marriage, propoſed alſo by Godwin, it muſt be obſerved, that on his theory it could have but little force.

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The author is decidedly againſt the Engliſh ſyſtem of poor-laws. He does not deny, that they were inſtituted for a benevolent purpoſe; but thinks, that they have failed in attaining their end; and that, if they had been executed in a more complete manner, they would have been ſtill more injurious than at preſent. He explains how much the claſſes immediately above the pariſh poor were injured, in the late ſcarcities, by the relief granted being proportioned to the price of corn; which, by enabling the dependents on the pariſh to perſiſt in the uſual conſumption, threw all the diſtreſs upon thoſe above them, and contributed more to heighten the price than the deficiency of the crop. In reſpect to the price of labour, the moſt important ſubject in political œconomy, he obſerves as follows.

"There is no one that more ardently deſires to ſee a real advance in the price of labour than myſelf; but the attempt to effect this object, by forcibly raiſing the nominal price, which was practiſed to a certain degree, and recommended almoſt univerſally during the late ſcarcities, every thinking man muſt reprobate, as puerile and ineffectual.

"The price of labour, when left to find its natural level, is a moſt important political barometer, expreſſing the relation between the ſupply of proviſions and the demand for them; between the quantity to be conſumed and the number of conſumers; and, taken on the average, independently of accidental circumſtances, it further expreſſes clearly, the wants of the ſociety reſpecting population; that is, whatever may be the number of children to a marriage, neceſſary to maintain exactly the preſent population, the price of labour will be juſt ſufficient to ſupport this number, or be above it, or below it, according to the ſtate of the real funds for the maintenance of labour, whether ſtationary, progreſſive, or retrograde. Inſtead, however, of conſidering it in this light, we conſider it as ſomething which we can raiſe or depreſs at pleaſure, ſomething which depends principally upon his Majeſty's Juſtices of the Peace. When an advance in the price of proviſions already expreſſes, that the demand is too great for the ſupply, in order to put the labourer in the ſame condition as before, we raiſe the price of labour, that is, we increaſe the demand; and are then much ſurpriſed, that the price of proviſions continues riſing. In this, we act much in the ſame manner as if, when the quickſilver in the common weatherglaſs ſtood at *ſtormy*, we were to raiſe it, by ſome forcible preſſure, to *ſettled fair*, and then be aſtoniſhed that it continued raining." P. 406.

After obſerving, that Dr. A. Smith has clearly ſhown how a ſcarcity tends to throw labourers out of employment, or to force them to work for ſmaller wages, from the inability of the maſters to give the ſame wages, and that a ſcarcity muſt, in the natural courſe of things, tend to lower, inſtead of raiſing, the price of labour, he proceeds thus.

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" After the publication, and general circulation of ſuch a work as Dr. Smith's, I confeſs, that it appears to me ſtrange, that ſo many men, who would yet aſpire to be thought political œconomiſts, ſhould ſtill think, that it is in the power of the juſtices of the peace, or even of the omnipotence of Parliament, to alter, by a *fiat*, the whole circumſtances of the country; and, when the demand for proviſions is greater than the ſupply, by publiſhing a particular edict, to make the ſupply at once equal to, or greater than, the demand. Many men, who would ſhrink at the propoſal of a maximum, would propoſe themſelves, that the price of labour ſhould be proportioned to the price of proviſions; and do not ſeem to be aware, that the two propoſals are very nearly of the ſame nature, and that both tend directly to famine. It matters not, whether we enable the labourer to purchaſe the ſame quantity of proviſions which he did before, by fixing the price, or by raiſing in proportion the price of labour. The only advantage on the ſide of raiſing the price of labour is, that the riſe in the price of proviſions, which neceſſarily follows it, encourages importation; but, putting importation out of the queſtion, which might poſſibly be prevented by war, or other circumſtances, a univerſal riſe of wages, in proportions, aided by adequate pariſh allowances to thoſe who were thrown out of work, would, by preventing any kind of ſaving, in the ſame manner as a maximum, cauſe the whole crop to be conſumed in nine months, which ought to have laſted twelve, and thus produce a famine." P. 408.

The arguments here adduced appear concluſive againſt ſome of the meaſures propoſed, and even practiſed, in the late dearths. Indeed, the preſent ſyſtem of the poor-laws, and the ſubordinate matters connected with them, are by many perſons conſidered as open to numerous objections. Mr. Malthus is of opinion, that if they had never exiſted, there might have occurred a few inſtances of more ſevere diſtreſs; but the aggregate happineſs of the poor would have been greater. The independent ſpirit of the Engliſh peaſantry, he thinks, has operated as a powerful check to the pernicious tendency of thoſe laws to raiſe the price of proviſions, and to overſtock the market with labour. He agrees with Sir F. M. Eden, in condemning the practice of pariſhes employing their poor in manufactures; conſidering this ſtep, not only as a cruel robbery of the induſtrious poor, who are thus made ſometimes to contribute to the ruin of their own trade, but alſo as a practice which tends ultimately to increaſe, more rapidly than uſual, the number of dependents on the pariſhes.

Mr. Malthus employs much ingenious diſquiſition reſpecting the comparative merits of the agricultural and commercial ſyſtems; and declares decidedly in favour of the former, as the foundation, at leaſt, of the whole ſyſtem of national proſperity. He is, however, perfectly aware of the advantages derived from commerce and manufactures, and regards them

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as calculated to enlarge our enjoyments and increaſe our happineſs; but contends, that they ought to be conſidered as acceſſaries only to agriculture. He obſerves, that a capital employed upon land, even if the ſpeculation is unſucceſsful, as to the profit of the individual, can ſcarcely fail of being highly productive to ſociety. On the contrary, a capital employed in trade may be profitable to the individual, and yet almoſt totally unproductive to ſociety. A ſurplus produce of land has a real value, in being capable of ſupporting a number of perſons exempted from the labours of agriculture, who may be otherwiſe employed in the ſervice of ſociety; this being indeed the fund that maintains the proprietors, manufacturers, and other conſumers. Manufactures may indeed yield the ſame revenue, yet it is accidental, and muſt depend upon circumſtances; for, if purchaſers could not be found, the labour would have been totally uſeleſs.

"In the hiſtory of the world, the nations, whoſe wealth has been derived principally from manufactures and commerce, have been perfectly ephemeral beings, compared with thoſe, the baſis of whoſe wealth has been agriculture. It is in the nature of things, that a ſtate which ſubſiſts upon a revenue furniſhed by other countries, muſt be infinitely more expoſed to all the accidents of time and chance, than one which produces its own.

"No error is more frequent, than that of miſtaking effects for cauſes. We are ſo blinded by the ſhewineſs of commerce and manufactures, as to believe that they are almoſt the ſole cauſe of the wealth, power, and proſperity of England. But perhaps, they may be more juſtly conſidered as the conſequences, than the cauſe of this wealth. According to the definitions of the economiſts, which conſider only the produce of land, England is the richeſt country in Europe in proportion to her ſize. Her ſyſtem of agriculture is beyond compariſon better, and conſequently her ſurplus produce is more conſiderable. France is very greatly ſuperior to England in extent of territory and population, but when the ſurplus produce, or diſpoſeable revenue of the two nations are compared, the ſuperiority of France almoſt vaniſhes. And it is this great ſurplus produce in England, ariſing from her agriculture, which enables her to ſupport ſuch a vaſt body of manufactures, ſuch formidable fleets and armies, ſuch a crowd of perſons engaged in the liberal profeſſions, and a proportion of the ſociety living on money rents, very far beyond what has ever been known in any other country of the world.—Of late years indeed, the part of the ſociety, not connected with agriculture, has unfortunately increaſed beyond this produce; but the average importation of corn, as yet, bears but a ſmall proportion to that which is grown in the country, and conſequently the power which England poſſeſſes of ſupporting ſo vaſt a body of idle conſumers, muſt be attributed principally to the greatneſs of her ſurplus produce.

" It will be ſaid, that it was her commerce and manufactures which encouraged her cultivators to obtain this great ſurplus produce, and therefore indirectly, if not directly, created it. That commerce and manufactures produce this effect in a certain degree, is true; but that they ſometimes produce a contrary effect, and generally ſo, when carried to exceſs, is equally true. Undoubtedly agriculture cannot flouriſh without a vent for its commodities, either at home or abroad; but when this want has been adequately ſupplied, the intereſts of agriculture demand nothing more. When too great a part of a nation is engaged in commerce and manufactures, it is a clear proof, that, either from undue encouragement, or from other particular cauſes, a capital is employed in this way to much greater advantage than on land; and under ſuch circumſtances, it is impoſſible, that the land ſhould not be robbed of much of the capital which would naturally have fallen to its ſhare." P. 437.

" And the experience of the laſt twenty years ſeems to warrant us in concluding, that the high price of proviſions, ariſing from the abundance of commercial wealth, accompanied, as it has been, by very great variations, and by a great riſe in the price of labour, does not operate as an encouragement to agriculture, ſufficient to make it keep pace with the rapid ſtrides of commerce." P. 439.

Hence, although Mr. Malthus does not approve of the different expedients of encouragement and reſtraint which pervade the whole of the commercial ſyſtem, he thinks it neceſſary to give the ſame encouragement to agriculture as to manufactures, by a bounty on the exportation of corn; that being the only means of enabling the agricultural population to keep pace with the commercial. The predominance of the latter in any ſtate, in ſuch a degree as to render the importation of corn neceſſary, which is the caſe at preſent in England, is, in his opinion, an evil fraught with the moſt dangerous conſequences.

The prevailing errors on the ſubject of population are treated by Mr. M. in a maſterly manner. Moſt nations have been deſirous of increaſing the number of their inhabitants, and have vainly hoped, by bounties on marriage and children, to augment their population, without previouſly augmenting their reſources.

" The prejudices on the ſubject of population, bear a very ſtriking reſemblance to the old prejudices about ſpecie, and we know how ſlowly, and with what difficulty, theſe laſt have yielded to juſter conceptions. Politicians, obſerving that ſtates which were powerful and proſperous were almoſt invariably populous, have miſtaken an effect for a cauſe, and concluded that their population was the cauſe of their proſperity, inſtead of their proſperity being the cauſe of their population, as the old political economiſts concluded, that the abundance of ſpecie was the cauſe of national wealth, inſtead of the effect of it. The annual produce of the land and labour, in both theſe inſtances, became, in conſequence, a ſecondary conſideration, and its increaſe,

creaſe, it was conceived, would naturally follow the increaſe of ſpecie in the one caſe, or of population in the other. The folly of endeavouring, by forcible means, to increaſe the quantity of ſpecie in any country, and the abſolute impoſſibility of accumulating it beyond a certain level, by any human laws that can be deviſed, are now fully eſtabliſhed, and have been completely exemplified in the inſtances of Spain and Portugal; but the illuſion ſtill remains concerning population; and, under this impreſſion, almoſt every political treatiſe has abounded in propoſals to encourage population, with little or no comparative reference to the means of its ſupport. Yet, ſurely, the folly of endeavouring to increaſe the quantity of ſpecie in any country, without an increaſe of the commodities which it is to circulate, is not greater than that of endeavouring to increaſe the number of people, without an increaſe of the food which is to maintain them; and it will be found, that the level above which no human laws can raiſe the population of a country, is a limit more fixed and impaſſable, than the limit to the accumulation of ſpecie. However improbable, in fact, it is poſſible to conceive, that means might be invented of retaining a quantity of ſpecie in a ſtate, greatly beyond what was demanded by the produce of its land and labour; but when, by great encouragement, population has been raiſed to ſuch a height, that this produce is meted out to each individual in the ſmalleſt portions that can ſupport life, no ſtretch of ingenuity can even conceive the poſſibility of going further." P. 474.

Both Sir James Steuart, and the author of *L'ami des hommes*, had fallen into the error of conſidering population as the efficient cauſe of proſperity; but further conſideration convinced them of their error; and the preceding obſervations of Mr. Malthus appear perfectly juſt. He alſo ſhows, that the ſuperfluities of the higher claſſes, and the number of animals kept for pleaſure, as well as the lands not cultivated, do not affect the average preſſure of diſtreſs on the poor, but only leſſen the actual population of the country.

In the fourth Book, the author treats "of our future proſpects reſpecting the removal or mitigation of the evils ariſing from the principle of population," and ſhows, that as it is neceſſary ſome check, either natural or moral, ſhould be applied to prevent an exceſſive population, there can be no heſitation reſpecting the ſuperiority of moral reſtraint. To this, however, mankind have been little attentive; becauſe the poverty and contagious diſeaſes, which are the natural conſequences of increaſing too faſt, do not immediately follow the conduct which leads to them.

By a general practice of moral reſtraint, and late marriages, the author apprehends that very beneficial effects, in reſpect to the general happineſs of ſociety, would be produced, in a method perfectly conſonant both to natural religion and the Chriſtian revelation. He conſiders the ſentiments hitherto entertained

reſpecting marriage, and offspring, as having had their origin in the political view of rearing ſoldiers for the defence of the ſtate; but, if theſe ſentiments were no longer entertained, war might perhaps ceaſe from a want of combatants. This expectation, however, ſeems to us chimerical. Nothing can be more abſurd, in his opinion, than to encourage marriage among the poor; as it tends to overſtock the market with labourers, and, of courſe, depreſſes their condition.

The principal objection to his ſyſtem, Mr. Malthus acknowledges to be, the fear of increaſing the quantity of vice. The temptations, however, to a breach of chaſtity, which ariſe from continued reſtraint, he conſiders as by no means comparable to thoſe which ariſe from poverty. On account, however, of this contingent increaſe of vice from reſtraint, he only contends for leaving every man to his free choice in regard to marriage or celibacy. This, he thinks, is not the caſe at preſent; our poor laws afford, he obſerves, a ſyſtematic encouragement to marriage; private benevolence tends conſtantly to equalize, as much as poſſible, the circumſtances of the ſingle and the married man; and, in the higher claſſes of ſociety, ſuperior reſpect always attends the married woman.

Mr. Malthus, as we have ſeen, is of opinion, that the principal cauſe of poverty is to be ſought in the redundancy of population, and is totally unconnected with human inſtitutions. This doctrine may perhaps ſeem unfavourable to liberty, by enabling governments to lay the blame of the miſeries produced by their oppreſſions, upon nature, and the ſubjects' own imprudence. He offers, however, many arguments againſt ſuch an application; and ſhows that the lower claſſes, by being made acquainted with the true cauſe of the poverty and diſtreſs under which they labour, would become more tractable, and of courſe the executive government would not require the ſame ſtrength.

The poor laws ought, according to this author, to be aboliſhed; but, for the ſake of humanity and juſtice, gradually: the perſonal conſequence of ſingle women ſo increaſed, that they may, in that reſpect, be on a level with married ones; and a national ſyſtem of education adopted for the poorer claſſes. The firſt and laſt of theſe means have been frequently recommended. He obſerves, that there exiſts in every country a certain ſtandard of wretchedneſs, below which men ceaſe to marry; and that we ought to raiſe this ſtandard point as high as poſſible. Our private charities ſhould therefore, he thinks, be reſtrained, and every thing avoided that tends to encourage marriage among the poor; or to remove that inequality which ought

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always to ſubſiſt between the ſingle man, and him that has a family. Upon theſe grounds, he objects to the ſyſtems of Sir James Steuart, Mr. Townſend, and A. Young, Eſq. On the cow-ſyſtem of the latter, he remarks, that at firſt much good would appear to be produced; but that, as ſoon as the commons had been allotted, and land began to be ſcarce, difficulties ſtill greater than the preſent would occur, from the extended population, which a habit of early marriage, foſtered by this ſyſtem, would produce.

We conſider Mr. Malthus's obſervations reſpecting the uſe of potatoes, or the cheap ſoups of Count Rumford, as perfectly juſt, and dictated by a ſpirit of liberality. If theſe were adopted for the food of the poor, the price of labour would, as he obſerves, be regulated by the price of thoſe articles, as it is now, in ſome meaſure, by the price of wheat. This lowering the price of labour might be propoſed by a commercial politician, with a view of underſelling foreigners in the market; but the policy of condemning our poor to rags and wretchedneſs, with the view of increaſing our exports, is deteſtable, and muſt be abhorred by every friend of mankind. Under that ſyſtem alſo, if the average conſumption of potatoes ſhould at any time equal the average growth, and a ſcarcity of that article ſhould enſue, it would occaſion a more dreadful dearth than a ſcarcity of wheat; becauſe the poor, having been habituated to live on the cheapeſt and moſt productive food, would be without any ſubſtitute, except the bark of trees, and a great part of them muſt of neceſſity be ſtarved. The queſtion is not, as Mr. Young ſeems to have ſtated it, how to provide in the beſt and cheapeſt manner for a given number of people; this involves no difficulty; but the true conſideration is, how to provide for thoſe who are in want, ſo as to prevent a conſtant accumulation of their number; and this is no eaſy taſk.

Unleſs the marriage of the poor can be reſtrained, Mr. Malthus imagines no permanent improvement of their condition can take place; a diminution of mortality (by the introduction of the cow-pox or otherwiſe) will only produce a greater mortality in future; and, if their condition is ameliorated in one place, it will be depreſſed in another. Luxury, which tends to raiſe the ſtandard at which marriage ceaſes, he conſiders as advantageous, becauſe it tends to prevent that union. By thus diminiſhing the numbers of the lower claſſes of ſociety, the induſtrious, he obſerves, would have a greater chance of riſing into the middling ſtation. The price of labour ought to allow ſubſiſtence for a family of ſix children; if a labourer had more than that number, ſome allowance might be made, ſo as to

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raiſe his condition to that ſtandard, which might be done without encouraging marriage. This advance in the price of labour would not be ſuch as to put a ſtop to our manufactures; becauſe, the price of proviſions would be more equal, the poor-rates would be aboliſhed, a great ſaving of what is at preſent expended upon young children who die prematurely would take place, and œconomical and induſtrious habits would generally prevail.

In the concluſion of his work, Mr. Malthus obſerves, that as civilized ſociety requires manufactures and large towns, this would diminiſh, in ſome degree, the neceſſity of a very great extenſion of the preventive check; and, although it would be abſurd to ſuppoſe, that more chaſtity would be found in the ſingle ſtate than at preſent, the duration of that ſtate might certainly be prolonged as far as is neceſſary, without any great reſtraint. He is of opinion, that if the prudential check to marriage could be increaſed, without a very great increaſe of the illicit intercourſe of the ſexes, the happineſs of ſociety would be highly promoted; that this might be done is evident, he thinks, from the example of Norway, Switzerland, England, and Scotland, where, although that check operates with greater force than in the neighbouring ſtates, thoſe countries rank higher in point of chaſtity. At any rate, allowing an increaſe of vicious intercourſe between the ſexes, the diminution of the vices ariſing from indigence would, he thinks, fully counterbalance that evil; and the cauſe of happineſs would have, in addition, the advantage of diminiſhed mortality, and ſuperior comforts.

The author even imagines, that although it would be highly advantageous that poſitive inſtitutions ſhould co-operate with prudential reſtraints, yet much good would be done, by merely laying aſide the inſtitutions which encourage marriage, and no longer circulating opinions and doctrines which favour it. Nay, even the mere knowledge of the effects produced by the tendency of the ſpecies to increaſe, would, in his judgment, be beneficial; as it would prevent the rich from exerting their benevolence in a wrong direction, by ſhowing them the phyſical impoſſibility of aſſiſting the poor, ſo as to enable them to marry early, and bring up a large family with decency; and it would teach the poor, that the cauſes of poverty have no connexion with forms of government, or the unequal diſtribution of property; which would tend to render them more contented and peaceable.

The importance of this work, to the general intereſts of ſociety, has led us to be rather copious in our account of it. The lights which the author has thrown upon the ſubject,

are of the moſt intereſting nature. All the former ſyſtems are, indeed, in a manner, overturned by his principles, and the important deductions he has drawn from them; and yet, ſuch appears to be the general correctneſs of his remarks, that we muſt more frequently give than withhold our aſſent. Legiſlators and politicians have been conſtantly in the habit of endeavouring to increaſe, by poſitive laws, the number of the people, as if their number were the efficient cauſe of proſperity; with the ſame views, they have deplored, and attempted to ſtop, the occaſional emigrations of the natives. This conduct, we are now told, is abſurd in the extreme; an increaſe of the people will immediately follow any improvement of the country, merely from the courſe of nature, and independent of poſitive inſtitutions. If this improvement however is not made, to ſtop the emigration of the ſuperfluous hands is, in fact, only condemning them to want and miſery at home. On the ſame principles, nations have encouraged the importation of foreigners, which, abſtracted from the view of introducing new arts, equally militates againſt the juſt principles of policy; as their introduction can only tend to impoveriſh the natives, and hinder their increaſe at any favourable time. This importation of foreigners has been carried to the utmoſt exceſs in the Weſt-Indies, where a ſtrange race has been introduced, whoſe condition renders them diſloyal, and whoſe numbers makes them formidable. The fear, leaſt the mother country ſhould be unable to afford the neceſſary ſupply of hands, and ſhould be depopulated in the endeavour, was undoubtedly the original cauſe of this ſtep; a fear, however, which now appears perfectly groundleſs. Mr. Malthus notices a fact ſtrongly in point, namely, that the two provinces of Spain from which the greateſt emigration took place to America, became, in conſequence of an extended demand for people, more populous.

At the ſame time that we give Mr. Malthus praiſe for his induſtry in collecting facts, and for his ingenuity in applying them, to ſhow the remote cauſe of the miſery and diſtreſs of the lower claſſes of ſociety, we diſſent from him, in the means he propoſes for avoiding thoſe evils in future. The total abolition of the poor laws, even though gradual, is a meaſure much too violent. Nor are we for introducing actual changes haſtily, upon any theory, however ſpecious. We do not object to a national ſyſtem of education, if directed by wholeſome views, and on ſound principles: but we cannot agree with his ideas of extending the period, and even the habit, of celibacy. That, by ſuch conduct, much

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poverty and diſtreſs in families might be occaſionally avoided, we do not deny; but, unleſs monaſtic inſtitutions for the female ſex were revived (an event neither likely to occur, nor fit to be recommended) this would be accompanied with a very great increaſe of vice. An increaſe which we are taught, by every principle of religion, natural or revealed, to conſider as of much greater conſequence than any temporary preſſure of circumſtances.

Independently of religion and morality, even political reaſons ſtand in the way of a great extenſion of Mr. Malthus's ſyſtem. A diſtrict formed with ſuch habits, if it were capable of diſcharging its ſuperfluous members upon its neighbours, and of drawing from them the neceſſary ſupply of domeſtic ſervants, might perhaps be looked up to, in theory, as the model of a perfect ſtate; when applied, however, to an entire nation, and ſtill more to the European republic, we cannot aſſent to it as eligible. The countries in which the preventive check to population is moſt prevalent, and its concomitant effects moſt viſible, ſeem to be the only countries in which it can be adopted. The inhoſpitable climate of Norway, whatever happineſs its peaſantry may enjoy, offers too uninviting a proſpect to tempt the cupidity of the more powerful monarchies of the ſouth. The inſular ſituation of Great Britain protects it from invaſion; and the large diſpoſeable revenue which is yielded by its commerce, enables it to hire others to fight its battles. It conſequently does not require ſo much attention to abſolute population; and its inhabitants are enabled to enjoy their advantages, without any great danger of falling under the dominion of nations richer in men, and moved by a ſingle mind.

Upon the continent, however, the caſe is different. A ſtate which ſhould adopt ſuch prudential maxims, muſt be weak in its adminiſtration, from the independency of the inhabitants, and their jealous reſtrictions on the executive power; and it muſt have the reputation of being rich. With two ſuch powerful incentives to rouſe the paſſions of the ſurrounding nations, and with a reſtrained population, inſufficient to ſupply defenſive armies, nothing but the mutual jealouſies of its neighbours could ſave it from falling at once under their dominion. At all times, notwithſtanding its wiſhes to be neutral, it would be drawn into the diſputes of its neighbours, if it were only that it might ſerve as the theatre of war, as well to keep the diſtreſſes incident to war from their own dominions, as becauſe the abundance of its ſurplus produce would be well adapted for the ſubſiſtence of the contending armies: this has been the fate of Flanders, Italy, and Poland. In

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ſuch a ſtate, to the miſery of having armies of foreigners ranging through its territories, would be added the ſtill greater miſery of foreign factions, ariſing out of the relations ſpringing up between individuals and the contending powers; until at length, exhauſted by faction, it would ſink under the dominion of the moſt fortunate of its neighbours, or be divided among them, as ſoon as they could agree reſpecting the partition.

The general adoption of ſuch habits by all the European ſtates, ſuppoſing for a moment ſuch an event poſſible, would only tend to haſten the period when Ruſſia will attempt to overwhelm the northern and midland ſtates with her numerous forces; or, to encourage the followers of ſome new prophet, or other adventurer, from the ſandy plains of Arabia, again to overrun the ſouthern parts, and to waſh away the crimes or errors of the inhabitants in their blood.

It is but juſtice to this author to declare, that in this edition of his Eſſay, we do not find any trace of what we conceived to be intimated in the former; a notion that human minds were framed, by ſome natural proceſs, from inert matter. On the contrary, he ſeems here to write as impreſſed with a due ſenſe of religious as well as moral truths.

Reſpecting the ſtyle of this work, as we have given ſeveral extracts, we have, of courſe, little to ſay. A deſire to leave nothing unſaid upon a ſubject of ſo much importance, has certainly led Mr. Malthus to be rather diffuſe. A more conciſe view might have been more pleaſing to ſome perſons, and better adapted for general reading. For ourſelves, we can truly ſay, that we found every part of the work ſo curious, and ſo ably treated, that it did not appear to us too long.

ART. IV. *A Commentary on the Revelation of St. John: accompanied with hiſtorical Teſtimony of its Accompliſhment to the preſent Day. By the Rev. E. W. Whitaker, Rector of St. Mildred's, Canterbury.* 8vo. 497 pp. 8s. Rivingtons. 1802.

IT will be remembered that, in the year 1795, Mr. E. Whitaker publiſhed a ſmall, but very meritorious, tract on the Prophecies, which we had an opportunity of noticing, in the fifth volume of our Review. The preſent work is but an enlarged edition of the former; but the additions are valuable, and of indiſpenſable importance to Mr. W.'s plan, as they are calculated

lated to ſhow, how much his former notions have been confirmed by more recent events. In his Introductory Chapter, Mr. W. ſtates his own reaſons for the preſent publication; and gives us, at the ſame time, an account of the method and deſign of the whole work. Another motive, however, is given us in the Preface, which we cannot withhold, becauſe it contains a caution too neceſſary, we fear, under exiſting circumſtances.

"The very prominent figure which the papal power makes in this viſion, where it is deſcribed as not leſs inimical to the true followers of Chriſt than the ancient Roman empire, and as acting by the impulſe of Satan, will naturally occaſion in the reader very ſerious thoughts on the encouragement which the doctrines of that apoſtate church now find in theſe kingdoms: at the ſame time, the conſtancy with which it is holden up, as the great perſecutor of God's witneſſes, even to the laſt, will convince him, that the notion lately taken up, of the appearance of Anti-Chriſt under different characters, is not only an error, but one which may prove highly pernicious in its conſequences, in drawing the attention of Chriſtians from a quarter on which they ought ever to keep the ſtricteſt guard. To prevent any diminution of vigilance here, is a reaſon of conſiderable weight with me for publiſhing this work, which, if read with the ſincerity with which it is written, will be found to have no uncertain ſound."

In our former Review, we noticed one very judicious and ſtriking feature in Mr. Whitaker's work, namely, his references to Gibbon's celebrated volumes, for proof and confirmation of the ſacred prophecies. He has certainly done this with conſiderable effect, throughout his whole work; though he muſt expect to have ſome of his conjectures diſputed; as, however right he may be in the application of the prophecies to paſt events, yet it would ſeem probable, that no explanations will be entirely aſſented to, till ſome of the concluding prophecies, thoſe that are to ſet a ſeal upon all the preceding, ſhall be fulfilled; ſuch, for inſtance, as the reſtoration of the Jews, and converſion of the reſt of the world to the Chriſtian faith. When theſe events take place, then we ſhall be ſo aſſured of the winding up of God's glorious diſpenſation of the goſpel, that we ſhall be prepared to acknowledge the whole ſeries of previous events. Then we ſhall know who has beſt expounded them. It is impoſſible not to ſuppoſe, that all the ancient inſpired prophecies have been in a courſe of fulfilment for ages paſt; but, not being able to ſee before us as clearly as we can look back upon paſt occurrences, we are unable to aſcertain how the events paſſing before our eyes are ultimately to lead to what will aſſuredly, in God's own time,

come to pafs; and, as the fame object may be attained by different means, it is ſcarcely to be expected, but that, in a multiplicity of expoſitors and commentators, different events will be fixed upon as conducive to it. We find this to be the caſe in the very circumſtance alluded to by Mr. W. namely, as to the power repreſented in the Apocalypſe by Antichriſt. The principles and conduct of the French Revolution have been, in moſt inſtances, ſo truly Antichriſtian, that, as far as the name goes, it is impoſſible perhaps not to apply it, in its literal ſenſe*, to that rebellious and apoſtate power; though it muſt be equally impoſſible, for any careful and attentive enquirer to reſiſt the many and peculiar marks applicable to the papal uſurpation. At all events, one great leſſon is to be drawn from the prophecy, namely, that as Antichriſt is finally to be overthrown with a ſure perdition, we ſhall be held to be confederates with him, and ſo ſhare in his ruin, if, under any circumſtances whatſoever, or through any evil communications, we ſo ſuffer our principles to be corrupted, as to violate the precepts of the goſpel, without regard to the ſupreme authority and ſpotleſs example of our bleſſed Lord.

It would be impoſſible for us to do juſtice to Mr. W. by laying before the public his ſeveral interpretations of the *ſeals*, the *trumpets*, and the *vials*†, ſeparate from the arguments and proofs by which thoſe interpretations are ſupported; beſides that, Mr. Whitaker's method of explaining the prophecies, which coincides in the main with the beſt Proteſtant interpreters, muſt be already known from his former work.

It will be plainly underſtood from what has been already ſaid, that the chief object of the work is to fix the title of Anti-Chriſt on the Church of Rome. Mr. W. is therefore under the neceſſity of expoſing the corruptions of that church more at length than he would be inclined to do, except for the moſt important purpoſes; ſtating as his apology the progreſs which he conceives the Romaniſts to be making at preſent in the united kingdom; ſee p. 351. Mr. W. adds alſo a caution, p. 373, againſt the ſupport of monaſtic eſtabliſhments in this kingdom, which however charitable in their beginning, as affording an aſylum to perſecuted men, or however conſiſtent with the principles of the Catholic families who have promoted ſuch foundations, ſhould yet certainly be watched with

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* As St. John ſays there were in his time "many Antichriſts".

† P. 447; Mr. W. propoſes to ſubſtitute the word *bowls* for *vials*. Daubuz had already ſhown this to be more correct.

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a jealous eye; and we cannot conceive Mr. W.'s caution to be otherwiſe than moſt wiſe and juſtifiable.

Ch. xiii. v. 3, of the Apocalypſe, Mr. W. interprets differently, as he thinks, from all former expoſitors; and as we believe it to be ſo, we ſhall endeavour to do him the juſtice of laying his arguments before the reader. He is diſpoſed to think, that former commentators have erred in conſidering the head of the beaſt which was apparently wounded to death, to have been the *ſixth* head, or imperial form of government prevalent in Rome. Mr. W. does not ſcruple to ſay, that neither in this chapter, nor in the 17th, is the head here alluded to, particularly ſpecified; though from the 17th chapter, Mr. Mede, and other commentators, have concluded it to be unqueſtionably the ſixth. Mr. W. interprets it to have been the united pontifical and dictatorial power, wounded as it were to death in the perſon of Julius Cæſar, but revived in the perſon of the Pope; we ſhall preſent the reader with his argument at length.

"Ver. 3. *Wounded to death.*] As the interpretation I have ventured to give to this paſſage is I believe quite novel, I may juſtly be required to ſtate my reaſons for differing from the ſeveral expoſitors which have preceded me. Let me then beg the reader attentively to reflect, that though this wounded head has been generally conſidered as the ſixth or imperial form of government prevalent in Rome, the text does not, either here or in Chap. 17, ſpecify which it is; while conſidering it as ſuch, has introduced great difficulties into the interpretation of this part of the prophecy, and been the means of covering it with confuſion, through the endeavour to aſſign their due proportion to the meaſures in which the Emperor of Germany and the Pope have ſucceeded to the power of the Roman Emperors. This effect of it is alone ſufficient to raiſe a preſumption againſt the juſtice of the interpretation generally received; but there muſt be added to it, that when the beaſt is, in Chap. xvii. 8. characterized as the beaſt that was, and is not, and yet is, it is ſelf-evident, that it can neither be in reſpect to the body of the empire that he is ſaid not to be in exiſtence in the days of St. John; nor yet in regard of the ſixth or imperial head, which then was flouriſhing; it remains, therefore, that it muſt be in reſpect to ſome other head, which had before been, in conſideration of which he is ſaid to be of the ſeven. Which, then, of the previous heads had been wounded to death? For the merely having fallen will not come up to the deſcription by which the fate of this is diſtinguiſhed from that of the other heads. The Kings were only expelled, the Conſuls were ſuperſeded. Two only of the decemvirs were put to death; and neither of them, as it appears, by the ſword; the military tribunes were only laid aſide; but the laſt perpetual dictator was wounded to death by the ſword; and a vote of the ſenate paſſed, declaring that the offices ſhould never be revived. And that there

there is a much ſtronger reſemblance preſerved between the dictatorial and the papal, than between the imperial and the papal power, a review of the following particulars will demonſtrate. The imperial power was for the moſt part hereditary; this the papal is not, any more than the dictatorial, but elective. During the continuance of a dictator, all other authorities were ſuſpended; the Popes claim a right ſpecifically to prohibit the exerciſe of even the imperial functions themſelves, to depoſe the ſovereigns from their thrones, and abſolve their ſubjects from all obligations to obedience; and they have not only claimed, but abſolutely exerciſed this dictatorial right. Again, the dictator had under him an officer, who exerciſed, in a very ſingular manner, all his authority, viz. a maſter of the horſe; and thus is the ſecond beaſt characterized as performing ſpecifically the like office before the firſt. And, laſtly, the dictator which received the wound by the ſword was a perpetual dictator and pontifex maximus; ſuch is the Pope.

"It certainly appears more eaſy and natural to ſuppoſe, that the head which was healed ſhould be the laſt which had fallen; but even the common interpretation makes it not this; ſince the exarchate intervened between the Emperors and the Popes. Neither ought it to paſs unnoticed, that Auguſtulus, in whom the imperial line ceaſed, was only depoſed, not put to death, by Odoacer.

"Let, then, theſe ſeveral particulars be laid together, that ver. 8. of Chap. 17, ſtands in need of ſatisfactory explanation, which, as far as I have ſeen, it has not yet met with, but which this interpretation ſeems to ſupply. That by the ſame many and great difficulties which attended the ſolution of the allegory of the beaſt are entirely removed. That the particulars reſpecting the head which had been wounded to death are completely ſubſtantiated; and a moſt ſtriking ſimilitude proved between the head that was formerly wounded, and that which has for ſo many ages deſpotically ruled at Rome; and I conceive, that the reader will have little cauſe to heſitate at receiving the interpretation I have given." P. 213.

His remarks on the 15th chapter of the Revelation, Mr. W. concludes thus:

"For the explanation I have ventured to propoſe of the remainder of this chapter I have the following remarks to offer, and earneſtly wiſh to obtain for them, as the impartial, ſo the moſt ſerious attention of the reader; for my ſincere deſire is, that all I have written, or may yet write, may be tried by two teſts, ſcripture and fact.

"That in the gathering together of the Jews the divine interpoſition ſhall be viſible, we are aſſured by other paſſages of holy writ. On this point the prophet Iſaiah ſpeaks plainly in the eighth and following verſes of his fifty-ſecond chapter. To it does Hoſea bear witneſs in the latter part of his firſt and eleventh chapters. To the ſame does Micah teſtify in his laſt chapter; and indeed ſcarcely any prophet is there but has ſpoken directly, or by alluſion, to this particular. That as the anceſtors of the Jews were the inſtruments of the living God in exterminating the polluted nations of Canaan, ſo they ſhall be the ſame in taking out of the kingdom of the Meſſiah whatſoever offendeth, is ſtrongly

ſtrongly indicated, as in other ſcriptures, ſo in the laſt verſes of the eleventh and ſixteenth chapters of this Book: and that the land of Judæa ſhall be the theatre of the divine vengeance, is in various places moſt clearly pointed out. Laſtly, too, that the pope ſhall, for a time, triumph at Jeruſalem, is above, in the ſeventh and eighth verſes of the eleventh chapter, expreſsly declared. As therefore the preſervation of the Jewiſh people in a ſtate of ſeparation from all others in all the revolutions of human affairs through ſo many centuries to the preſent day, forms ſuch a call on men to acknowledge their God as the only Lord of all, as is not to be rejected without the neceſſary conviction of thoſe who are guilty of it; ſo the very extraordinary circumſtances which have lately occurred, viſibly clearing the way for the accompliſhment of this prediction concerning the papal power, cannot be overlooked without the moſt daring inattention to thoſe ſigns for which Chriſtians have been commanded to watch, without the moſt impious unconcern to His judgments, who has warned us of the approach of a period at which He will take unto Himſelf His great power and reign.

"After having been ſuppoſed to be entirely brought to an end, we have ſeen the pope not only again ſeated on his throne, but again acknowledged for the head of religion of a great majority of that nation whoſe armies had diven him into exile. By a very remarkable courſe of events the ancient ſcene of revelation has lately been brought forward to the notice of the world again; and were only three circumſtances to take place, all of which, I am confident, the reader will acknowledge appear not improbable, the world would ſee this power ſeated where it is foretold judgement ſhall overtake him. The circumſtances to which I allude are theſe; the fall of the Turkiſh empire, which, on the event of further encroachment in Italy (which I conſider as the ſecond circumſtance) would open the way, according to the new doctrine of indemnities, for an exchange with the pope for the city of Rome. And on what city would either he or his followers ſo properly fix their choice for him whom they call the Vicar of Chriſt, as that of Jeruſalem? his being placed in which makes the third circumſtance. Let it therefore be conſidered, that for the completion of this particular predicted, there needs only, firſt, what every one daily expects, the diſſolution of the Ottoman empire; ſecondly, what is little leſs probable, the extenſion of the encroachments in Italy to the capital of the Eccleſiaſtical State; and, laſtly, what, after theſe two, would be a circumſtance as likely as either of them, the removal of the ſeat of the papacy to Jeruſalem; and it will be ſeen, that even were it to pleaſe God that events ſhould run in this courſe (and ten thouſand other ways tending to the ſame end are in the command of His providence) we ſtand within ſight, as it were, of the acts, by which will be "given to the Son of man dominion, and glory, and a kingdom, that all people, nations, and languages, ſhall ſerve Him."

"If, then, after fairly weighing theſe things without endeavouring to deceive himſelf, and yet, giving no more weight to each circumſtance than in its own nature it really merits, when the line of events extending towards the predicted conſummation hath been thus far unravelled by facts, any one can harden himſelf againſt the belief of the

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near approach of the kingdom of our Lord and Saviour Jeſus Chriſt, and ſhut his eyes to the light which is given to lead him to ſalvation, ſuch a man cannot juſtly deem himſelf harſhly dealt with, if it be thought that he prefers darkneſs to light, or ſuppoſed that the obduracy of heart he manifeſts is judicial." P. 440.

Our limits will not allow of our making further extracts from a work, to which indeed it muſt needs be difficult to do juſtice by any partial extracts. Thoſe who are intereſted in ſuch enquiries (and who indeed are not ſo, when the ſubject is properly conſidered?) will undoubtedly be induced to ſtudy the work itſelf; Mr. W. is well known to the public, and his writings will not be neglected. We muſt, however, inſert the concluding paragraph, becauſe it ſtates Mr. W.'s opinion as to the point, which is ſure to intereſt and engage the curioſity of all denominations of people, namely, as to the ſituation in which *we* in particular ſtand in regard to the grand conſummation and winding up of the prophecies.

"From what has been laid before the reader," Mr. W. concludes, "he cannot but perceive, that the grand conſummation, of which all the prophets have teſtified ſince the world began, is now near at hand: in fact it appears, that we, of the preſent age, are almoſt in the laſt ſcene of this prophetic drama; we are come to ſuch a point in it, that human expectation does, from the ſtate of the world itſelf, look for ſome of thoſe very circumſtances, which the prophecy declares both to be at no great diſtance, and almoſt immediately to precede the revelation of the kingdom of heaven. Againſt this light, then, what ſhould induce us to cloſe our eyes?—the hope of avoiding the judgments menaced? But have any of thoſe which were predicted for times paſt failed to arrive in their ſeaſon? Here is a queſtion of fact already determined in the negative by the teſtimony brought forward in this Commentary: and, conſequently, ſince the ancient Roman empire has been overthrown; ſince the Mahometan power has really riſen, flouriſhed, and fallen into decay; ſince, among the ſtates of modern Europe, one of a peculiarly mixed character has ariſen, whoſe capital is the city of Rome; ſince the head of this has, by means of the monaſtick fraternities, exerciſed a moſt tyrannical power over the ſouls of men; ſince his pernicious doctrines ſtill continue, and among all the revolutions which have convulſed Europe, he yet remains the acknowledged head of the moſt numerous communion of thoſe who call themſelves Chriſtians; ſince, I ſay, all and every of theſe circumſtances are incontrovertibly true, without excuſe muſt all thoſe individuals remain, who will not prepare themſelves to meet the reſt of the events announced in this wonderful book; the laſt of which are the coming of the Lord Jeſus Chriſt, to take unto Himſelf His own univerſal kingdom, and his rewarding every man according to his works. —Here, then, ſurely, I may juſtly take up the words of Moſes, and ſay, "I call heaven and earth to record againſt you this day, that I have ſet before you life and death, bleſſing and curſing; therefore chuſe life."—I may borrow thoſe of St. Paul, "I take *you* to record this

this day, that I am pure from the blood of all. For I have not ſhunned to declare unto you the whole counſel of God." And I may conclude the whole in the language of the viſion to Ezekiel, "Whoſoever taketh not warning; if the ſword come, and take him away, his blood be upon his own head!" P. 495.

In the above extract, we have a good ſummary of the chief points inſiſted on by Mr. W. in his Commentary. All which he has ſuccinctly handled, and reaſoned upon each in ſuch a manner, as to render his work, if not deciſive upon the ſubject, yet too important not to become a book of reference and authority to future commentators. If his conjectures are right as to the period in which all things are to come to an end, then, indeed, but few ſucceeding commentators may be expected. We are not prepared to ſay how far he is ſupported in this moſt important point; but we moſt heartily wiſh, that whenever that awful period may arrive, many may be found as well prepared as the ingenious and pious author, who has ſo long devoted his time to the ſtudy and elucidation of the ſacred writings, and who has conſtantly manifeſted ſuch a zeal for the propagation of our holy religion, pure and uncorrupt, ſuch a becoming regard for the word of God, and ſuch a reverential awe of the diſpenſations of his Holy Providence, as muſt entitle him to the eſteem of all true Chriſtians.

ART. V. *Elements of Science and Art: being a familiar Introduction to Natural Philoſophy and Chemiſtry. Together with their Application to a Variety of elegant and uſeful Arts. By John Imiſon. A new Edition, conſiderably enlarged, and adapted to the improved State of Science. Two Volumes.* 8vo. 1l. 5s. Harding. 1803.

JOHN IMISON, the original author of this improved work, was an ingenious and induſtrious mechanic. His original publication was conſidered as affording ſo much practical information, that it became conſpicuouſly diſtinguiſhed among books of this claſs, and paſſed through no leſs than eight editions.

The very great and very extenſive improvement in all branches of natural philoſophy, which of late years have taken place, rendered various additions and alterations indiſpenſably neceſſary to a new edition of Imiſon's work. This taſk has been undertaken, and theſe additions ſupplied, by Mr. Webſter, who was aſſiſtant to the late Dr. Garnett at the Royal Inſtitution.

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It is expedient to ſpecify what Mr. Webſter's contributions have principally been. Theſe conſiſt of a ſomewhat extended Treatiſe on Chemiſtry, to the amount of more than 200 pages, an account of Manufactures and Arts, ſuch as bleaching, dyeing, refining metals, varniſhing, &c. &c. in which it has been the object of the editor to point out the connection of Natural Philoſophy and Mechanics, with their application to the improvement and extenſion of the Arts. From this part we inſert the following extract, which may be of uſe to ſome of our readers.

"REMOVING STAINS.

"*To remove Ink Stains.*

"The ſtains of ink on cloth, paper, or wood, may be removed by almoſt all acids; but thoſe acids are to be preferred which are leaſt likely to injure the texture of the ſtained ſubſtance. The muriatic acid, diluted with five or ſix times its weight of water, may be applied to the ſpot, and, after a minute or two, may be waſhed off, repeating the application as often as may be found neceſſary. But the vegetable acids are attended with leſs riſk, and are equally effectual. A ſolution of the oxalic, citric (acid of lemons) or tartareous acids, in water, may be applied to the moſt delicate fabrics without any danger of injuring them; and the ſame ſolutions will diſcharge writing, but not printing ink. Hence they may be employed in cleaning books which have been defaced by writing on the margin, without impairing the text. Lemon-juice, and the juice of ſorrels, will alſo remove ink ſtains, but not ſo eaſily as the concrete acid of lemons or citric acids.

"*To remove Iron Stains.*

"Theſe may be occaſioned either by ink ſtains, which, on the application of the ſoap, are changed into iron ſtains, or by the direct contact of ruſted iron. They may be removed by diluted muriatic acid, or by one of the vegetable acids already mentioned. When ſuffered to remain long on cloth, they become extremely difficult to take out, becauſe the iron, by repeated moiſtening with water, and expoſure to the air, acquires ſuch an addition of oxygen, as renders it inſoluble in acids. It has been found, however, that even theſe ſpots may be diſcharged, by applying firſt a ſolution of an alkaline ſulphuret, which muſt be well waſhed from the cloth, and afterwards a liquid acid. The ſulphuret, in this caſe, extracts part of the oxygen from the iron, and renders it ſoluble in diluted acids.

"*To remove the Stains of Fruit and Wine.*

"Theſe are beſt removed by a watery ſolution of the oxygenated muriatic acid, or by that of oxygenated muriate of potaſh or lime, to which a little ſulphuric acid has been added. The ſtained ſpot may be ſteeped in one of theſe ſolutions till it is diſcharged; but the ſolution can only be applied with ſafety to white goods, becauſe the uncombined

combined oxygenated acid diſcharges all printed and dyed colours. A convenient mode of applying the oxygenated acid, eaſily practicable by perſons who have not the apparatus for ſaturating water with the gas, is as follows: put about a table-ſpoonful of muriatic acid (ſpirit of ſalt) into a tea-cup, and add to it about a tea-ſpoonful of powdered manganeſe; then ſet this cup in a larger one filled with hot water; moiſten the ſtained ſpot with water, and expoſe it to the fumes that ariſe from the tea-cup. If the expoſure be continued a ſufficient length of time, the ſtain will diſappear.

"*To remove Spots of Greaſe from Cloth.*

"Spots of greaſe may be removed by a diluted ſolution of potaſh, but this muſt be cautiouſly applied, to prevent injury to the cloth. Stains of white wax, which ſometimes fall upon the clothes from wax candles, are removable by ſpirits of turpentine, or ſulphuric ether. The marks of white paint may alſo be diſcharged by the laſt mentioned agents.

"*To take Spots of Greaſe out of Books, Prints, or Paper.*

"After having gently warmed the paper that is ſtained with greaſe, wax, oil, or any other fat body, take out as much as poſſible of it by means of blotting paper; then dip a ſmall bruſh in the eſſential oil of turpentine, heated almoſt to ebullition (for when cold it acts only very weakly) and draw it gently over both ſides of the paper, which muſt be carefully kept warm. This operation muſt be repeated as many times as the quantity of the fat body imbibed by the paper, or the thickneſs of the paper, may render neceſſary. When the greaſy ſubſtance is entirely removed, recourſe may be had to the following method to reſtore the paper to its former whiteneſs, which is not completely reſtored by the firſt proceſs. Dip another bruſh in highly rectified ſpirit of wine, and draw it in like manner over the place which was ſtained, and particularly round the edges, to remove the border that would ſtill preſent a ſtain. By employing theſe means with proper caution, the ſpot will totally diſappear, the paper will reſume its original whiteneſs, and if the proceſs has been employed on a part written on with common ink, or printed with printers ink, it will experience no alteration." Vol. ii. p. 586.

The plates, which are thirty-two in number, are executed with remarkable neatneſs and perſpicuity by Mr. Lowry, who has before diſtinguiſhed himſelf by his ingenuity in this line. The book is alſo exceedingly well printed; and the whole may very properly be recommended to ſtudents in Natural Philoſophy, as a convenient and not expenſive manual.

ART.

ART. VI. *Euclidis Elementorum Libri Priores XII. ex Commandini et Gregorii Verſionibus Latinis. In uſum Juventutis Academicæ. Edidit, Pluribus in Locis auxit et in Depravatis emendavit Samuel, Epiſcopus Roſſenſis.* 8vo. 9s. 6d. Oxonii, e Typographeo Clarendoniano. Payne et Mackinlay, Londini. 1802.

THE high expectations, which this promiſed edition of the Elements of Euclid, by the hands of the able Biſhop of Rocheſter (now *St. Aſaph*) had raiſed in us, have been fully gratified by our peruſal of it. The well-known ability of the editor, and his various productions in the higher branches of the mathematics, led us to look for great improvements in the edition of Euclid, which we now announce to the public; but we have been agreeably ſurprized to find them exceed both in number and importance our moſt ſanguine expectations.

To notice all the various alterations and additions, which we had the pleaſure to obſerve, in the courſe of reading this volume, and to deſcant on their merit, would far exceed the bounds we are able to allow for this Review. We will, therefore, after having given a general account of the work, content ourſelves with noticing a few of the more important and extenſive additions, which will amply ſuffice to give our readers a competent idea of the value of the book, and to recommend it to the attention of the mathematical ſcholar.

The public is here preſented with an edition of the twelve firſt Books of Euclid. In thoſe editions, which are at preſent in the moſt general uſe, the four Books between the ſixth and eleventh are omitted, a circumſtance which alone, excluſive of the many other advantages it poſſeſſes, is enough to give this edition a ſtriking pre-eminence. It muſt ſurely be allowed, that the 7th, 8th, and 9th Books are of the higheſt importance, not only as the knowledge of them facilitates the ſtudy of arithmetic and algebra; but alſo as it enables the learner to apply to theſe two branches of mathematics that accurate and nice mode of reaſoning, to which the ſtudy of the ſix firſt Books of Euclid has already habituated him. After the learner has been taught to apply to numbers thoſe properties, which in the 2d, 5th, and 6th Books, he was only to conſider as applicable to magnitudes, he will go through the different theorems of fractions and algebra with more eaſe and diſpatch, as well as with more preciſion and ſatisfaction. We cannot, therefore, avoid expreſſing our congratulation to the public in having theſe three Books reſcued from that neglect, into which they

have of late fallen. We agree with his Lordſhip, that the 10th Book does not poſſeſs an equal degree of importance. The ſubject of it, though wonderful in every part, and though it perhaps affords the beſt ſpecimen of the comprehenſive and diſcerning mind of Euclid, is far more abſtruſe and difficult than thoſe of the other Books, and at the ſame time leſs ſubſervient to the exigencies and uſes of common life: and the Biſhop evidently, from the various algebraical illuſtrations, which he has given of ſome of the propoſitions in this Book, ſuppoſes his readers to have made ſome proficiency in the ſtudy of algebraic ſurds. But it will be neceſſary for the learner to be acquainted with, at leaſt, the two firſt propoſitions of this Book, or, as the Biſhop with propriety recommends, the 20 firſt, before he proceeds to the 11th and 12th.

In the ſix firſt Books, as well as in the 11th and 12th, the text of Commandine has been followed, and Gregory's tranſlation of the Greek edition, Oxōn. 1703, in thoſe between the 6th and 11th. But in both caſes the learned editor has made ſuch corrections in the ſtyle and emendations in the proof, as well as innumerable additions ſcattered through every part of the work, as ſeemed neceſſary or convenient. Theſe alterations, we are informed in the Preface (which is written with great variety and depth of learning) chiefly occur in the 5th, 10th, and 11th Books; we have, however, obſerved many other important emendations in every other part, but particularly in the 3d Book. We have obſerved alſo, in almoſt every page, ſome alteration or omiſſion, and ſcarcely ever without great advantage to the ſubject. The change in the order of the definitions and propoſitions, which often occurs, appears to be made, in every caſe, with judgment; and ſometimes, when the demonſtration adopted by the Biſhop abſolutely requires it, with the utmoſt evidence of ſcience. We are informed alſo, in the Preface, that the editor has ſeldom followed the plan of Simſon; and, with reaſon, he paſſes ſome cenſures on that author's edition of Euclid. But we cannot help regretting, that his Lordſhip has not followed him in one very material point, which has rendered that book ſo uſeful, and has been the means of giving it ſo extenſive a circulation, that of its being compoſed in the Engliſh language. We fear, indeed, that from this ſingle circumſtance, Simſon's edition will unavoidably continue in more general uſe than this, certainly more mathematical edition, by the learned prelate. In his Preface to his Elementary Treatiſes, which volume is itſelf written in Engliſh, and which we noticed, with due commendation, in vol. xxi. p. 272 of our Review, Biſhop Horſley ſays, that works of ſcience ought to be compoſed in the Latin language. To this, as a general aſſertion,

aſſertion, we cannot object; but, when we reflect that Euclid, the key to the ſcience of geometry, is, with much propriety, put into the hands of our youth, at an early period of their education; when, if they attempt to peruſe any Latin books, it ought to be rather for the ſake of their Latinity; and, when it occurs further, that the teachers of our youth muſt, at preſent, neceſſarily explain and illuſtrate the propoſitions to their pupils in their vernacular language, we are inclined to think, that Euclid ought to make an exception to the rule. Who, indeed, that knows the value of this preſent edition of Euclid will not regret, that it is placed above the comprehenſion of induſtrious ſtudents in mathematics, who have not had opportunity to acquire a ſufficient knowledge of Latin for peruſing it*?

The firſt improvement of any conſequence that we have obſerved is, the new and much-wanted illuſtration which the Biſhop has given of the twelfth axiom of the firſt Book, and has properly placed as a corollary to the 28th propoſition; by means of which, and of the nature of a ſtraight line, the truth of the axiom is eſtabliſhed, without having recourſe to the tedious method uſed by Simſon to illuſtrate it, in his notes on the 28th propoſition of the firſt Book.

In the ſecond Book, we diſcovered no material alteration. The two firſt definitions, which are the ſecond and third of Commandine (for the firſt definition of Commandine is properly placed here as an axiom) are, we think, rendered much more clear. In Commandine there are no definitions; for, according to him, it is only aſſerted, that things which touch one another do touch one another. In p. 65, we have a new propoſition, which comprehends the ſubſtance of the 5th and 6th propoſitions: it is neatly introduced, and we were glad to find it annexed to theſe propoſitions without ſuperſeding them, as it cannot fail to make an impreſſion on the mind.

Thoſe to whom the education of our youth is entruſted muſt have peculiar ſatisfaction in peruſing the 10th propoſition, and the ſcholion annexed to it. The diagram itſelf, to ſay nothing of the demonſtration, in Commandine as well as in Simſon, is calculated to confuſe the learner reſpecting the interſection of a circle and an elliptical figure. But here a diagram is uſed, in which two circles interſect each other, and are not therefore expoſed to the ſame confuſion. A knowledge of the ſcholion annexed to this propoſition is neceſſary, in order to underſtand

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* It muſt be acknowledged, on the other hand, that the Latin language will facilitate its circulation in foreign countries.

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the demonſtration of the propoſition itſelf. The 11th propoſition (13th of Commandine) is here in its proper place, for the reaſon given in the ſhort ſcholion which is placed after the 13th propoſition of this edition. The diagram of this propoſition is alſo happily improved; for even greater objections may be made to the diagram uſed by Commandine and Simſon for this propoſition, than thoſe which have been made againſt the diagram of the 10th propoſition in thoſe editions. The demonſtration is alſo much more convincing and accurate. The remaining improvements in this Book conſiſt chiefly of ſeveral neat and uſeful corollaries, many of which are taken from Clavius. They are well choſen, not only as they, for the moſt part, immediately ariſe from the propoſitions to which they belong; but alſo, as they are well calculated to make the learner better acquainted with the properties of tangent lines. The improvements in the fourth Book conſiſt entirely of a few ſcattered inſertions or omiſſions.

We are now arrived at that Book, which we are informed in the Preface required the greateſt correction; and, in truth, we have found it in a ſtate very different from that in which we have hitherto ſeen it. The change in the order of the definitions ſeems to be made with much propriety and judgment; for, in the old order, there are two definitions (5 and 7) which entirely regard analogy, before it had been defined what analogy is, which is not ſurely much according to ſcience: but, as they are here placed, they ſucceed each other in a plain and natural order. In the 9th definition (the 7th of Commandine) a moſt important alteration has been made; and his Lordſhip mentions it in his Preface, in a very learned and maſterly manner; and, independent of other conſiderations, which we might eaſily ſuggeſt, we are inclined to think it very good, becauſe it is more adapted to the comprehenſion of the learner, who is uſually much puzzled at his entrance on this Book, and becauſe it is alſo much more eaſily retained in his memory; for, in our reviews of elementary works, we feel ourſelves obliged to conſider them in the particular view of their utility to the perſons who may be entering upon the ſubject of which they treat.

The alterations alſo in the 7th, and three following propoſitions, cannot fail to meet with univerſal approbation. The parts of each propoſition, as they ſtand here, are better and more ſtrikingly oppoſed to each other. The enunciations alſo are certainly more neatly expreſſed, and more eaſily remembered. The demonſtrations, likewiſe, of theſe four propoſitions have been ſo much altered, that they may not improperly be deemed

new.

new. The former part of the 9th propoſition (the 8th of Commandine) is indeed quite new, in ſubſtance as well as in expreſſion. The clearneſs and conciſeneſs of it cannot fail to give delight, as it forms ſuch a contraſt with the long and tireſome demonſtration which is uſed by Commandine and Simſon. It is very ſatisfactorily deduced from the new 9th definition, and is itſelf a ſufficient reaſon for the alteration made in that definition.

The two caſes of the firſt part of the 3d propoſition of the 6th Book (one only of which is given in Commandine) are well united in one demonſtration, which is adapted to the two diagrams, as indeed are the two caſes of the ſecond part alſo. Simſon has given not only two demonſtrations of each of the various caſes of this propoſition, but he has alſo given two enunciations. But the circumſtance of the exterior angle not being particularly ſpecified in the enunciation is not a ſufficient reaſon for an additional theorem; for, in the Greek editions, as the Biſhop has proved, it is evidently included, though not particularly mentioned. No other very important difference from Commandine occurs, till we come to the 24th propoſition, which is made much more general.

In the 7th, 8th, and 9th Books, little important matter has been added, with the exception of a few corollaries; with moſt of which, the reader cannot fail to be pleaſed, and will generally find himſelf inſtructed. The ſtyle and mode of proof is conſiderably altered, in order to make it correſpond with the technical phraſeology of Commandine.

The next Book abounds with ſuch a variety of emendations of all kinds, that it ceaſes to be Gregory's tranſlation of the Greek, and affords us ample room for enlarging our criticiſms; but, as we have been induced to ſay ſo much of ſome of the former Books, from their ſuperior importance and utility, we are obliged to paſs this over in a very curſory manner. We believe that there is not a ſingle propoſition in the Book that has eſcaped the ſagacious eye of the preſent editor.

The new and neat corollaries annexed to the improved 10th and 11th definitions of the 11th Book are of great utility, as they are well adapted to give the reader a proper idea of a ſolid angle, before he enters upon the doctrine of ſolids. The ſubject alſo of the two corollaries to the 2d propoſition, as well as of thoſe to the 11th, give them conſiderable importance; and the very ſatisfactory manner in which they are demonſtrated renders them intereſting. The demonſtration of the 21ſt propoſition is certainly more general than that in Commandine, which is confined to a ſolid angle contained by three

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plane angles; and alſo much preferable to that of Simſon, who, after his uſual manner, and under the miſtaken notion of perſpicuity, makes two caſes of it, when one will anſwer every purpoſe. We cannot alſo refrain from giving a decided preference to the diagrams and demonſtrations of the 26th propoſition, not only on account of their being more general, which is in itſelf a ſufficient reaſon, but becauſe they are much more clear and ſatisfactory. The ſame obſervations may be made with great truth reſpecting the 29th and 30th propoſitions. The new ſcholion, in p. 456, we by no means think unneceſſary; but almoſt regret that it is not placed earlier in the work. The improved and unencumbered diagrams of the 35th propoſition afforded us much ſatisfaction, as well as the altered proof which is applied to it. This is the laſt alteration of any importance that occurs in the volume. The remaining emendations conſiſt of verbal alterations, or of the addition or omiſſion of a few ſentences in the demonſtrations, and theſe occur chiefly in the 17th propoſition of the 12th Book. There are two pages of Addenda, which contain ſome uſeful corollaries which were omitted in the body of the work.

It has not occurred to us to remark many typographical errors of any great magnitude, which are not noticed in the liſt at the end of the volume. Two or three we obſerved amidſt the marginal references, which may perhaps miſlead the *inattentive* reader; but none of them are of ſufficient importance to be noted here.

We have preſented our readers with a general view of what has been done in this edition of Euclid. Much, indeed, we have ſhown has been done in it, to excite curioſity, and gratify the enquiring mind; and we do not heſitate to aſſert, that the learned editor has conferred a laſting obligation on the public, in having made ſo valuable an addition to mathematical literature; and he demands a particular tribute of gratitude and honour from thoſe who ſuperintend the education of our youth, both in the Univerſities, and in all public or private ſeminaries.

Art. VII. *Pearſon on the Theory of Morals.*

(Concluded from our laſt, p. 165.)

IN the author's ſecond chapter, where he treats *of the rule of virtue*, are many excellent remarks, and ſome which we think liable to objection. When he contends, that there is no

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one general rule, by which we may diſcover, in *each particular* caſe, what is the will of God, he is probably right; and the following reflections, on the neceſſity and importance of divine revelation, will be approved by every Chriſtian reader.

" It may be aſked, " If the will of God be the foundation of morality, how came it to paſs, that morality was carried to ſuch perfection by thoſe who, from their want of revelation, were ſo imperfectly acquainted with the will of God, and who, in fact, ſo ſeldom referred to it?" In the firſt place, it is by no means to be admitted, notwithſtanding the excellence of many ancient treatiſes on the ſubject, that morality *was* carried to any thing like perfection by the heathen philoſophers. Certain at leaſt it is, that ſome of the wiſeſt among them, aware of their deficiency in this reſpect, confeſſed the want of further information than mere reaſon could afford. *Socrates*, or rather *Plato* under the character of *Socrates*, ſeems to have been ſenſible of the want of revelation, even for the purpoſe of teaching the duties of morality; when, after diſcourſing with *Alcibiades* on the difficulty of properly performing the duty of prayer, he ſaid, Αναγκαιον ουν εστι περιμενειν εως αν τις μαθη ως δει προς θεους και προς ανθρωπους διακεισθαι: *we muſt wait patiently, therefore, till ſome one ſhall inſtruct us how we ought to conduct ourſelves towards the Gods and towards men;* which ſome have conſidered as predictive of our Saviour. It is at leaſt a confeſſion, from one of the wiſeſt of uninſpired men (for ſuch we muſt reckon either *Socrates* or *Plato*) that a revelation of the will of God was not an unneceſſary thing, even in teaching us what our duty is. Now it is the method of revelation, ſo far as it teaches us what our duty is, to declare and explain *the will of God;* for it is to the will of God that the ſcriptures conſtantly refer, as the proper criterion of virtuous conduct. The goſpel in particular, that full revelation of the divine will, to which well diſpoſed heathens may be conſidered as having looked forward, teaches us, that the greateſt good to which man can aſpire is a ſenſe of the approbation of his Maker; that this, in every ſtage of his exiſtence, muſt be the foundation of his happineſs, and the only unchangeable part of it; and that, in order to obtain this approbation, we muſt ſo conform our conduct to the will of God, as to be renewed to his image, in which we were originally made. Further, to render this an intelligible leſſon to us, the veil which intercepted our view of the Deity is partly removed; and his attributes, ſo far as they can be the objects of our imitation, made viſible to the human eye." P. 41.

We are ſorry to find, in the chapter which contains this admirable paſſage, any thing which calls for animadverſion; but truth compels us to ſay, that the author, when remarking on the reaſonings of Dr. Paley, does not always put upon his words the moſt favourable ſenſe which they will bear. " The Archdeacon having defined virtue to be, " the doing good to mankind, in obedience to the will of God, and for the ſake of everlaſting happineſs", proceeds to ſhow, that " private happineſs is our motive to virtue, and the will of God our rule". He then

then inſtitutes an enquiry into the means by which we may diſcover what the will of God is, with reſpect to human conduct; and, having demonſtrated the divine benevolence, he concludes, "that God wills and wiſhes the happineſs of his creatures".

"This concluſion being once eſtabliſhed, we are at liberty", ſays he*, "to go on with the rule built upon it, namely, that *the method of coming at the will of God*, concerning any action, by *the light of nature*, is, to enquire into the tendency of that action to *promote* or *diminiſh* the *general happineſs*.—So then, actions are to be eſtimated by their tendency to promote happineſs. Whatever is expedient is right. It is the utility of any moral rule alone which conſtitutes the obligation to it."

That, in the laſt of theſe ſentences, where it is ſaid that utility *conſtitutes* obligation, the expreſſion is inaccurate, muſt, perhaps, be confeſſed; but we think it hardly poſſible for an attentive reader to miſtake the author's meaning. After having directly aſſerted, that *the will of God is the rule of virtue*, and that the method of *coming at the will of God* concerning any action is to enquire into the tendency of that action to *promote* or *diminiſh general happineſs*, Dr. Paley cannot with candour be ſuppoſed to aſſert, that actions are to be eſtimated by their tendency to promote happineſs, *independent of the will of God*, or that the utility of any moral rule conſtitutes the obligation to it in any other way than as it *indicates the divine will* with regard to that rule: yet has Mr. Pearſon affirmed (p. 14) that Dr. Paley "*quits* the will of God as the rule of virtue, ſubſtituting the principle of *general utility*, as expreſſive of it, *in its ſtead*"; and he repeats the aſſertion in his chapter immediately under review! But, by this figure of ſpeech, the preacher, who, in his Sermons, quotes the *Engliſh verſion* of the Bible, might be ſaid to *quit* the infallible word of God as the rule of faith, and to ſubſtitute the words of fallible men, as expreſſive of it, in its ſtead; for the Engliſh verſion of the ſcriptures does not more directly indicate the ſenſe of revelation than, according to Dr. Paley, general utility indicates, in moſt caſes, the will of God with reſpect to human conduct. Whether the Archdeacon does not depend too much upon *general utility*, as indicative of the will of God, is a very different queſtion.

"I do not heſitate", ſays the author, "to allow, that a regard to utility, eſpecially when explained, as it is explained by Dr. Paley, with reference to *general conſequences*, is a very extenſive rule of conduct; that it is *one* good rule among others: but I contend againſt its being conſidered as of *univerſal* application; not only leſt it ſhould

* Book ii. chap. 5 and 6.

thence

thence be reſted in, as the *ground* of virtue, to the prejudice of our moral principle; but alſo from the danger, in many inſtances, of its directing us to wrong *conduct*. From the *benevolence* of God, which may be ſo ſatisfactorily made out from the creation and government of the world, and which has been ſo ſatisfactorily made out by Dr. Paley, we may indeed juſtly conclude, that God wills the happineſs of his creatures; and that, in the promotion of this end, he wills the co-operation of all intelligent beings, according to their ſeveral abilities of promoting it. But whether, in order to the promotion of this end, the end itſelf ought to be the ſole *rule* of our conduct, ſituated as we are, is an entirely different queſtion. It is evident that, in many inſtances, we are very incompetent judges of what *will* promote general happineſs." P. 58.

We are, in almoſt every inſtance, ſo very incompetent judges of this, that if Dr. Paley's *mode* of balancing the *particular* conſequences of an action againſt its *general* conſequences be adopted, and the *former* be allowed, on any occaſion whatever, to vacate the *general rule*, the proſpect of *utility* muſt be a very dangerous guide to beings ſubjected, as we are, to paſſions and appetites. To the principle of utility, however, as ſtated by Biſhop Berkeley, the ſame objections do not apply; and, as Mr. Pearſon has omitted the theory of that illuſtrious man altogether, perhaps the following view of it will be neither uſeleſs nor unacceptable to our readers.

" Self-love", ſays the Biſhop*, " being a principle of all others the moſt univerſal, and the moſt deeply engraven in our hearts, it is natural for us to regard things as they are fitted to augment or impair our own happineſs.—But as the whole earth, and the entire duration of thoſe periſhing things contained in it, are altogether inconſiderable, or, in the prophet's expreſſive ſtyle, *leſs than nothing*, in reſpect of eternity; who ſees not, that every reaſonable man ought ſo to frame his actions, as that they may moſt effectually contribute to promote his eternal intereſt? And ſince it is a truth, evident by the light of nature, that there is a ſovereign omniſcient ſpirit, who alone can make us for ever happy, or for ever miſerable; it plainly follows, that a *conformity to his will*, and not any reſpect of temporal advantage, is *the ſole rule* whereby every man, who acts up to the principles of reaſon, muſt govern and ſquare his actions. Hence we ſhould, above all things, endeavour to trace out the divine will, or the general deſign of Providence with regard to mankind, and the methods moſt directly tending to the accompliſhment of that deſign."

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* Sermon on Paſſive Obedience and Non-reſiſtance, publiſhed with his other works, in two volumes, quarto, 1784. The Sermon was, in the ſame year, publiſhed by itſelf, in the form of an Eſſay, entitled " The Meaſure of Submiſſion to Civil Government"; and it is from the *Eſſay* that our quotations are made. Both publications were for G. Robinſon.

Having

Having then aſſerted the divine benevolence, and proved that it is not the *private* good of this or that man, nation, or age, but the *general well-being of all men*, of *all nations*, of *all ages* of the world, which God deſigns ſhould be procured by the concurring actions of each individual, the Biſhop obſerves, that

"the well-being of mankind muſt neceſſarily be carried on one of theſe two ways: either, firſt, without the conjunction of any certain univerſal rules of morality; only by obliging every one, upon *each particular occaſion*, to conſult the public good, and always to do that which to him ſhall ſeem, in the preſent time and circumſtances, moſt to conduce to it: or, ſecondly, by enjoining the obſervation of ſome determinate eſtabliſhed laws, which, *if univerſally practiſed*, have, from the *nature of things*, an *eſſential fitneſs* to promote the *well-being of mankind*; though, in their *particular* application, they are ſometimes, through untoward accidents, and the perverſe irregularity of human wills, the occaſions of great ſufferings and misfortunes, it may be, to very many good men."

The former of theſe ways, to which it muſt be owned that Dr. Paley's method of balancing conſequences ſometimes bears a ſtrong reſemblance, the Biſhop proves liable to unanſwerable objections, and then proceeds in the following words.

"It follows, therefore, that the great end to which God requires the concurrence of human actions muſt of neceſſity be carried on by the ſecond method propoſed, namely, the obſervation of certain, univerſal, determinate rules, or moral precepts, which, in *their own nature*, have a neceſſary tendency to promote the well-being of the *ſum of mankind*, taking in all nations and ages, from the beginning to the end of the world. Hence, upon an equal comprehenſive ſurvey of the general nature, the paſſions, intereſts, and mutual reſpects of mankind; whatſoever practical propoſition doth, to right reaſon, evidently appear to have a neceſſary connection with the univerſal well-being included in it, is to be looked upon as enjoined by the will of God, and is conſequently a law to man. In other words, the law of nature is a ſyſtem of ſuch rules or precepts, as that, if they were *all* of them, at *all times*, in *all places*, and by *all men* obſerved, they would neceſſarily *promote the well-being of mankind*, ſo far as it is attainable by human actions. Now, let any man who has the uſe of reaſon, take but an impartial ſurvey of the general frame and circumſtances of human nature, and it will appear plainly to him, that the conſtant obſervation of *truth*, for inſtance, of *chaſtity*, and *juſtice*, hath a neceſſary connection with the univerſal well-being of mankind; that therefore they are to be eſteemed virtues or duties; and that *Thou ſhalt not forſwear thyſelf*, *Thou ſhalt not commit adultery*, *Thou ſhalt not ſteal*, are ſo many unalterable moral rules, which, to violate in the leaſt degree, is vice or ſin."

That this *one* general rule is ſufficient to diſcover to men the will of God in *every particular* caſe, we do not affirm; but it

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is certainly much leſs liable to objection than Dr. Paley's. The Biſhop permits no deviations from it for the ſake of *temporal* happineſs or miſery; and of courſe no balancing of particular againſt general conſequences; whilſt the ſimplicity of it, compared with that of the Archdeacon's, gives it a ſuperiority in value almoſt incalculable. No man of ordinary capacity can be at any loſs to aſcertain the *natural* effects of any kind of conduct on human happineſs, *were that conduct univerſally purſued;* but it is very ſeldom that the moſt ſagacious intellect, even when unbiaſſed by paſſion or intereſt, can predict the *particular* conſequences of an important action amid the claſhing of intereſts, and all the untoward accidents of this world. Highly, however, as we eſtimate this Theory of Morals laid down by him, to whom the poet attributes "every virtue under heaven", we perceive difficulties which muſt occur in *ſome particular* applications of it. We therefore rejoice with Mr. Pearſon, in the light which revelation has thrown on this moſt important ſubject, a light in which the good Biſhop himſelf rejoiced as much as any man.

The following reflections by this author, on the *moral ſenſe* and the *end of virtue*, are worthy of particular attention.

"But, aſſerting the *reality* of the moral ſenſe, I deny its ſufficiency to the purpoſes of morality. I deny it altogether as the *foundation* of virtue, and I deny it an *excluſive* claim to be the *rule*. Actions, which are dictated by that ſenſe, and which proceed from it as a principle, are not, properly ſpeaking, *virtuous* actions, nor the objects of poſitive reward. They are, indeed, the evidence of a *virtuous* diſpoſition or habit of mind, which it is the intention of a courſe of virtuous actions to produce; but in proportion as it is produced, the idea of *obligation* vaniſhes, and duty and immediate happineſs unite.—In ſhort, virtue and vice have a neceſſary relation to a ſtate of *diſcipline;* to that ſtate, in which the agents, by a ſeries of particular actions, are gradually formed to a *character* either of virtue or vice, of goodneſs or badneſs; after which, their actions become the *natural*, not to ſay, *neceſſary*, effect of their reſpective characters. This idea, if I miſtake not, opens to us the whole buſineſs of morality, and the deſign of the different ſituations, in which we are here placed, calculated, as they evidently are, to call forth the different virtues into uſe, and to improve them into laſting habits." P. 78.

This is a view of the moral nature of man, for which the writer of this article has often contended; which ſeems to be clearly exhibited in the ſacred ſcriptures; and which, were it generally attended to, would baniſh many uſeleſs controverſies about the degeneracy entailed on the human race by the fall of their firſt parents; controverſies, which can be productive

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of no good, and which have long produced, and are ſtill producing, much evil.

In the third chapter of theſe remarks, which is entitled, "on the Obligation to obtain the Knowledge of Virtue", are many judicious reflections, from which we extract the following, for the conſideration of ſuch of our readers as are admirers of *natural* religion, in *oppoſition* to *revelation*.

"It is an error to imagine, that morality, as we find it in modern ſyſtems, though apparently made out on the grounds of reaſoning, is the ſole effect of reaſon, or is what reaſon, if left to itſelf, would ever have been able to diſcover. Moral duties, when propoſed to us, may become deducible from the principles of reaſon, though they could not, perhaps, by reaſon have been originally traced out; juſt as we cannot but admit the truth of a mathematical demonſtration, when propoſed and explained to us, which yet, without the help of a better invention than our own, we never ſhould have been able to diſcover. The *morality* of the Goſpel, as a matter of ſcience, has extended beyond its *authority*; and many, who ſhut their eyes to its immediate rays, have been directed by its reflected light." P. 102.

In the fourth chapter, Mr. Pearſon labours hard to eſtabliſh a diſtinction between *obligation* and *motive*; and ſeems, with ſome other moraliſts of great name, to be afraid of incurring the imputation of ſelfiſhneſs, were he to admit that mankind are obliged to obey God by the hope of obtaining everlaſting happineſs.

"I am of opinion", ſays he, "that motive and obligation are entirely independent of each other; that there might be an *obligation* to act; and that there actually are motives to act, where there is no obligation. God, in his right over us as his creatures, might have made our duty to conſiſt in ſervices, to which we ſhould have had no motive excluſively of pure command. That we are not, in fact, obliged to do any thing, to the doing of which we have not a reaſonable motive, ariſes, not from any neceſſary relation between obligation and motive, but from the wiſdom and goodneſs of God in not impoſing that on us as a duty, to the performance of which we have not ſuch a motive. The conſideration of the poſſibility of its being otherwiſe, added to that of the fact, that there are often motives, where there is no obligation, is, I think, ſufficient to ſhew, that motive and obligation are by no means co-*extenſive*; and that therefore, the one is not the conſtituent of the other." P. 134.

That motive and obligation are not co-extenſive, is a phraſe of which we are not ſure that we know the preciſe meaning; but as motives are of very different kinds, and of very different ſtrength, it is indeed obvious, that *every* motive cannot *oblige* a man to action. Yet that any man ſhould be under a moral obligation to perform a duty, to the performance of which he has *no* motive, is to us utterly inconceivable. If we are obliged

obliged to obey God regardleſs of future happineſs, that obligation can ariſe only from our mental conſtitution;—from the *moral ſenſe*, or from the abſtract perception of the *fitneſs* of ſuch obedience; but, on either of theſe ſuppoſitions, as we have already obſerved, obedience to the will of God is not the *fundamental* principle of human virtue. It is worthy of conſideration likewiſe, whether obedience to the moral ſenſe ſpring not from as ſelfiſh a motive, as obedience to the will of God for the ſake of future happineſs. The advocates for that *ſenſe* being the ſole guide of human conduct, boaſt indeed much of their own diſintereſtedneſs, and declaim for hours together on the beauty and dignity of virtue; but in the midſt of this airy declamation, expreſſions ſometimes eſcape them, which ſhow that they are influenced by motives like other men.

"We have a capacity", ſays the ableſt advocate* for this ſcheme (if he was indeed an advocate for it) "of reflecting upon actions and characters, and making them an object to our thought: and on doing this, we naturally and unavoidably *approve* ſome actions, under the peculiar view of their being virtuous and of *good deſert;* and *diſapprove* others, as vicious and of *ill-deſert*". It is to obtain this approbation of their own hearts, together with the conſciouſneſs of deſerving the approbation of other men, that thoſe, who are guided by the moral ſenſe, purſue a virtuous conduct; and to them, ſuch approbation and conſcious deſert are the moſt exquiſite of all enjoyments, and of courſe a motive ſuperior to all other motives.

Another philoſopher† who was certainly an advocate for the authority of the moral ſenſe, ſpeaking of the duties of *honour* to *parents*, *compaſſion* for the *diſtreſſed*, and *fidelity* to a *truſt* repoſed in us, ſays, "in both (all) theſe caſes, we ſhould *condemn* and even *loath* ourſelves, if we acted otherwiſe, as having done or omitted doing, what we ought not, as having acted beneath the *dignity* of our nature;—contrary to our moſt intimate ſenſe of *right* and *wrong;*—we ſhould accuſe ourſelves as guilty of ingratitude, injuſtice, and inhumanity,—and be conſcious of *deſerving* the *cenſure*, and therefore *dread* the *reſentment* of all rational beings". Such a ſtate as this would be hell upon earth; and we are yet to learn how a man

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* *Biſhop Butler.*

† See the Treatiſe on Moral Philoſophy publiſhed in Dodſley's Preceptor, the author of which treatiſe was a celebrated Profeſſor in one of the Scotch Univerſities; and, if we miſtake not, brother to the late Dr. Fordyce, the admired diſſenting preacher.

would be leſs intereſted in labouring to eſcape a preſent, than to eſcape a future hell. Whether, if there were no future hell prepared for the wicked, all this preſent remorſe and miſery would follow the commiſſion of ſin is a quite different queſtion. We are ſatisfied that they would not; but the declaimers in behalf of moral *feelings*, as ſuperſeding the motives ariſing from the proſpect of future rewards and puniſhments, muſt think otherwiſe, or they could not have the ſmalleſt pretence to their boaſted diſintereſtedneſs.

It remains, therefore, that if there can be an *obligation* to act, where there are no *motives* to act, that obligation can ariſe only from the *abſtract perception* of the *fitneſs* of ſuch action. But the author has well obſerved, that though the fitneſs of certain actions, and the unfitneſs of others, may be the foundation of virtue to God, it can hardly be the foundation of human virtue (p. 9) and we are ſure that ſuch an idea of moral obligation receives no countenance from holy ſcripture. We are there taught that Moſes "choſe to ſuffer affliction with the people of God rather than to enjoy the pleaſures of ſin for a ſeaſon;—becauſe *he had reſpect to the recompence of reward*"; that even "Jeſus himſelf", the author and finiſher of our faith, "*for the joy that was ſet before him*, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God"; and that "we love God, which love conſiſts in keeping his commandment, *becauſe he firſt loved us*".

"In proportion, however, as the moral principle increaſes in ſtrength, there is the leſs need of motives;—and there is a ſtate of mind, to which we have the ability of attaining, or at leaſt of approaching nearer and nearer, which without any external impulſe, will incline us to a ſpontaneous obedience to the divine will; in which, to uſe the figure of our Saviour concerning himſelf, it will be our *meat and drink* to do the will of our heavenly Father.—But this, if I miſtake not, is rather the *effect* of virtuous practice, than virtuous practice itſelf. This is that perfection of our nature, which it is the deſign of virtue gradually to produce; and which, in proportion as it is produced, delivers us from the neceſſity of diſcipline, to which, as men, we are at firſt wiſely ſubjected, and exalts us to the ſtate and condition of Angels*. When this goodneſs of diſpoſition is completely attained, and the habit of obedience to the divine will wrought into the conſtitution of the mind, the neceſſity of external motives ceaſes; then

* Angels themſelves have certainly been in a ſtate of diſcipline, becauſe we are aſſured that ſome of them fell. Indeed it is highly probable, that every rational creature has at firſt been placed in a ſtate of diſcipline, a conſideration of more importance than the generality of even divines and philoſophers ſeem to be aware of. *Rev.*

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is the agent happy from himself, and in the contemplation, nay in the performance of his own actions; then, and (as I think) *only* then, may virtue truly be said, if virtue it can then be called, to be its own *reward.*" P. 171.

This is sound philosophy, and no less sound divinity, supported both by the word of God, and by arguments built on the nature of man.

The last chapter of these remarks is peculiarly ingenious, and gives a division of virtue, which may prove highly useful. Indeed the whole work must prove useful to those who shall read it with attention; for, though in some important points we have found reason to differ from the author, we have seldom perused a treatise on morality better calculated to excite reflection; the most beneficial effect, perhaps, that can result from the perusal of any such treatise.

ART. VIII. *Medical Ethics; or, a Code of Institutes and Precepts, adapted to the professional Conduct of Physicians and Surgeons: 1. In Hospital Practice. 2. In private or general Practice. 3. In Relation to Apothecaries. 4. In Cases which may require a Knowledge of Law. To which is added an Appendix, containing a Discourse on Hospital Duties; also Notes and Illustrations. By Thomas Percival, M. D. F. R. S. and A. S. Lond. &c.* 8vo. 246 pp. 5s. Manchester printed; sold by Bickerstaff, and Johnson, London. 1803.

WE shall now make a transition from general and theoretical, to particular and practical ethics. It is justly remarked, by the author of the work here announced, in a preliminary address to his son, that

"the relations in which a physician stands to his patients, to his brethren, and to the public, are complicated and multifarious; involving much knowledge of human nature and extensive moral duties. The study of professional ethics, therefore," he continues, "cannot fail to invigorate and enlarge the understanding, whilst the observance of the duties which they enjoin will soften the manners, expand the affections, and form the practitioner to that propriety and dignity of conduct which are essential to the character of a GENTLEMAN."

A strict attention to all that is honourable and decorous, as well as to the general principles of morality and benevolence, has, in fact, been considered as forming so necessary a part of

the medical character, that it was cuſtomary with the ancients to bind thoſe who engaged in the profeſſion of phyſic, by a ſolemn vow, to regulate their conduct, on all occaſions, by ſuch principles. In proof of this, we need only refer to the oath of Hippocrates, not to mention other tracts relative to this ſubject, preſerved in the collection of writings attributed to him. In modern times, and in this country, the late Dr. Gregory of Edinburgh publiſhed ſome excellent obſervations on the duties and qualifications of a phyſician, of which Mr. Giſborne has made reſpectful mention, in his truly eſtimable work on the Duties of Men. Indeed, the laſt-named work treats ſo largely (Dr. Percival obſerves) of the duties of the faculty, as to ſeem, at firſt view, to ſuperſede the uſe of the preſent manual. But the two publications (he adds) differ not only in their plan, but in many of their leading objects; and he hopes they will rather illuſtrate than interfere with each other. It is proper to notice, that a friendly correſpondence has ſubſiſted between Mr. Giſborne and Dr. P. and that a communication of ſome parts of the preſent code of medical ethics was made ſeveral years ago by the author, of which due acknowledgment was made, in the comprehenſive work of Mr. G. on the Duties of Men.

Having premiſed theſe remarks, we ſhall proceed to an enumeration of the contents of the volume before us.

Chap. 1. treats of profeſſional conduct relative to hoſpital, or other medical charities. In theſe inſtitutions, while a proper authority is maintained on the part of the phyſicians and ſurgeons, the benevolent author, at the ſame time, recommends the conſtant exerciſe of tenderneſs and humanity. Beſides inculcating theſe philanthropic principles, this chapter further contains many excellent hints relative to the conduct of profeſſional men attached to public charities, not only in relation to the patients, but alſo to one another. His ſcheme for hoſpital regiſters deſerves high commendation; and it is impoſſible not to admire that religious ſentiment which dictated his reprobation of holding hoſpital-conſultations on Sundays, except in caſes of extreme urgency. In this chapter, there are ſome good obſervations on aſylums for inſanity, and the treatment of lunatics, which are thus concluded.

"Let no one, however, promiſe himſelf this divine privilege, if he be not deeply ſkilled in the philoſophy of human nature; for, though caſual ſucceſs may ſometimes be the reſult of empirical practice, the *medicina mentis* can only be adminiſtered with ſteady efficacy by him who, to a knowledge of the animal œconomy, and of the phyſical cauſes which regulate or diſturb its movements, unites an intimate acquaintance with the laws of aſſociation, the controul of fancy over judgment,

judgment, the force of habit, the direction and comparative ſtrength of oppoſite paſſions, and the reciprocal dependencies and relations of the moral and intellectual powers of man." P. 27.

Chap. II. treats of profeſſional conduct in private, or general practice. From this chapter, the contents of which concern every department of the medical profeſſion, we ſhall lay before our readers an extract of ſome length.

"I. Every caſe", ſays the author, "committed to the charge of a phyſician or a ſurgeon, ſhould be treated with attention, ſteadineſs, and humanity: reaſonable indulgence ſhould be granted to the mental imbecility and caprices of the ſick: ſecrecy, and delicacy when required by peculiar circumſtances, ſhould be ſtrictly obſerved. And the familiar and confidential intercourſe, to which the faculty are admitted in their profeſſional viſits, ſhould be uſed with diſcretion, and with the moſt ſcrupulous regard to fidelity and honour.

"II. The ſtricteſt *temperance* ſhould be deemed incumbent on the faculty; as the practice both of phyſic and ſurgery at all times requires the exerciſe of a clear and vigorous underſtanding: and on emergencies, for which no profeſſional man ſhould be unprepared, a ſteady hand, an acute eye, and an unclouded head, may be eſſential to the well being, and even to the life, of a fellow-creature. Philip of Macedon repoſed with entire ſecurity on the vigilance and attention of his General Parmenio. In his hours of mirth and conviviality he was wont to ſay, "Let us drink, my friends; we may do it with ſafety, for Parmenio never drinks!" The moral of this ſtory is ſufficiently obvious when applied to the faculty; but it ſhould certainly be conſtrued with great limitation by their patients.

"III. A phyſician ſhould not be forward to make gloomy prognoſtications; becauſe they ſavour of empiriciſm, by magnifying the importance of his ſervices in the treatment or cure of the diſeaſe. But he ſhould not fail, on proper occaſions, to give to the friends of the patient, timely notice of danger, when it really occurs, and even to the patient himſelf, if abſolutely neceſſary. This office, however, is ſo peculiarly alarming, when executed by him, that it ought to be declined, whenever it can be aſſigned to any other perſon of ſufficient judgment and delicacy. For the phyſician ſhould be the miniſter of hope and comfort to the ſick; that by ſuch cordials to the drooping ſpirit, he may ſmooth the bed of death; revive expiring life; and counteract the depreſſing influence of thoſe maladies, which rob the philoſopher of fortitude, and the Chriſtian of conſolation.

"IV. *Officious interference*, in a caſe under the charge of another, ſhould be carefully avoided. No meddling inquiries ſhould be made concerning the patient; no unneceſſary hints given, relative to the nature or treatment of his diſorder; nor any ſelfiſh conduct purſued, that may directly or indirectly tend to diminiſh the truſt repoſed in the phyſician or ſurgeon employed. Yet though the character of a profeſſional buſy-body, whether from thoughtleſſneſs or craft, is highly reprehenſible, there are occaſions which not only juſtify but require a ſpirited interpoſition. When artful ignorance groſsly impoſes on cre-

dulity; when neglect puts to hazard an important life; or raſhneſs threatens it with ſtill more imminent danger; a medical neighbour, friend, or relative, apprized of ſuch facts, will juſtly regard his interference as a duty. But he ought to be careful that the information, on which he acts, is well founded; that his motives are pure and honourable; and that his judgment of the meaſures purſued is built on experience and practical knowledge, not on ſpeculative or theoretical differences of opinion. The particular circumſtances of the caſe will ſuggeſt the moſt proper mode of conduct. In general, however, a perſonal and confidential application to the gentlemen of the faculty concerned, ſhould be the firſt ſtep taken, and afterwards, if neceſſary, the tranſaction may be communicated to the patient or to his family.

"V. When a phyſician or ſurgeon is called to a patient, who has been before under the care of another gentleman of the faculty, a conſultation with him ſhould be even propoſed, though he may have diſcontinued his viſits: his practice, alſo, ſhould be treated with candour, and juſtified, ſo far as probity and truth will permit. For the want of ſucceſs in the primary treatment of a caſe, is no impeachment of profeſſional ſkill or knowledge; and it often ſerves to throw light on the nature of a diſeaſe, and to ſuggeſt to the ſubſequent practitioner more appropriate means of relief.

"VI. In large and opulent towns, the *diſtinction* between the *provinces* of *phyſic* and *ſurgery* ſhould be ſteadily maintained. This diſtinction is ſanctioned both by reaſon and experience. It is founded on the nature and objects of the two profeſſions; on the education and acquirements requiſite for their moſt beneficial and honourable exerciſe; and tends to promote the complete cultivation and advancement of each. For the diviſion of ſkill and labour is no leſs advantageous in the liberal than in the mechanic arts: and both phyſic and ſurgery are ſo comprehenſive, and yet ſo far from perfection, as ſeparately to give full ſcope to the induſtry and genius of their reſpective profeſſors. Experience has fully evinced the benefits of the diſcrimination recommended, which is eſtabliſhed in every well regulated hoſpital, and is thus expreſsly authorized by the faculty themſelves, and by thoſe who have the beſt opportunities of judging of the proper application of the healing art. No phyſician or ſurgeon, therefore, ſhould adopt more than one denomination, or aſſume any rank or privileges different from thoſe of his order.

"VII. *Conſultations* ſhould be *promoted*, in difficult or protracted caſes, as they give riſe to confidence, energy, and more enlarged views in practice. On ſuch occaſions no rivalſhip or jealouſy ſhould be indulged: candour, probity, and all due reſpect ſhould be exerciſed towards the phyſician or ſurgeon firſt engaged: and as he may be preſumed to be beſt acquainted with the patient and with his family, he ſhould deliver all the medical directions agreed upon, though he may not have precedency in ſeniority or rank. It ſhould be the province, however, of the ſenior phyſician, firſt to propoſe the neceſſary queſtions to the ſick, but without excluding his aſſociate from the privilege of making farther enquiries, to ſatisfy himſelf, or to elucidate the caſe." P. 30.

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In the ſame chapter, are ſome remarks on fees; which the author thinks ſhould, as much as poſſible, bear a proportion to the rank and opulence of the patients. But, while he contends for a handſome remuneration from the rich and the great, yet he obſerves, that "the characteriſtical beneficence of the profeſſion is inconſiſtent with ſordid views and avaricious rapacity". All members of the profeſſion, together with their wives and children, and all clergymen "who experience the *res anguſta domi*", ſhould be viſited gratuitouſly. But a wealthy phyſician ſhould never practiſe gratis to the affluent, as that would injure thoſe who live by the profeſſion. Dr. P. inculcates diſcouragement of quack medicines; and lays it down as an invariable maxim, that no phyſician or ſurgeon ſhould diſpenſe a ſecret noſtrum.

"For, if it be of real efficacy, the concealment of it is inconſiſtent with beneficence and profeſſional liberality; or, if myſtery alone give it value and importance, ſuch craft implies either diſgraceful ignorance or fraudulent avarice." P. 45.

It is, unfortunately, too much the cuſtom among medical men, to viſit their patients on Sundays, during the performance of divine ſervice. At times, ſuch viſits may be indiſpenſable, from the number of the ſick, and the urgent nature of their diſorders; but in very many inſtances we are convinced, that there is no real neceſſity for this neglect of public worſhip; which has brought upon the faculty the charge of irreligion. Dr. Percival, while he condemns this non-obſervance of the ſabbath, produces ſome teſtimonies, in the Notes and Illuſtrations, to ſhow that, in reſpect to the majority of phyſicians in Great Britain, this charge ſeems to be ill-founded. At the ſame time, he cites Mr. Giſborne's juſt obſervation,

"that the neglect of divine worſhip among perſons of the medical profeſſion ſeems to have contributed, not only to excite and ſtrengthen the opinion of their ſcepticiſm and infidelity, but ſometimes to produce ſcepticiſm and infidelity itſelf. For it is a natural progreſs, that he who habitually diſregards the public duties of religion, ſhould ſoon omit thoſe which are private; ſhould ſpeedily begin to wiſh, that religion may not be true; ſhould then proceed to doubt its truth; and then ſhould diſbelieve it."

To all members of the faculty, we ſtrongly recommend an attentive peruſal of the author's Notes and Illuſtrations (given in the Appendix) on this important ſubject.

Chap. III. treats of the conduct of phyſicians to apothecaries. The fourth and laſt Chapter, of profeſſional duties, in certain caſes, which require a knowledge of the law; ſuch as the making of laſt wills and teſtaments; commiſſions of lunacy;

nacy; aſylums for lunatics; opinions in caſes of ſudden death; homicide; ſuicide; murder; murder of baſtard children; duelling, and duty of ſurgeons attending duelliſts in the field; poiſoning; rape; nuiſances, &c. &c. From this enumeration of the principal contents of this chapter, it will appear to preſent many intereſting topics for the conſideration of medical practitioners.

We now come to the Appendix, which, beſides Notes and Illuſtrations, contains a Diſcourſe on Hoſpital Duties, being an Anniverſary Sermon, preached for the benefit of the Liverpool Infirmary, by the author's ſon, the late Rev. Thomas Baſſnett Percival. It is a Diſcourſe which evinces the preacher to have been poſſeſſed of a ſound underſtanding, and a benevolent heart. As he had been educated in the medical profeſſion before he devoted himſelf to the church, he was competent to the ſuggeſting of many uſeful hints relative to the management of hoſpitals, and other medical charities.

Two Letters, written to the author by the late Dr. Heberden, are inſerted in the Appendix. Theſe we ſhall extract, as they ſerve to ſhow the high opinion that dignified and enlightened phyſician entertained of Dr. Percival's work; and, at the ſame time, preſent other reflections, intereſting to perſons of the medical profeſſion; and which, as ſpecimens of the familiar correſpondence of a claſſical and philoſophical writer, will prove, we imagine, not unacceptable to our readers in general.

" Windſor, 28 Auguſt, 1794.

" DEAR SIR,

" It is owing to my diſtance from London, that I have not ſooner made my acknowledgments, and returned my thanks for your very obliging letter. Your being able to reſume the work you had in hand, makes me hope that your good principles, with the aid of time, have greatly recovered your mind from what you muſt have ſuffered on occaſion of the great loſs in your family; and your attention in the further proſecution of it, will powerfully aſſiſt in perfectly reſtoring your tranquillity. What you have already communicated to the public, with ſo much juſt applauſe, ſhews you to be peculiarly well qualified for drawing up a Code of Medical Ethics, by the juſt ſenſe you have of your duties as a man, and by the maſterly knowledge of your profeſſion as a phyſician. I hope it will not be long before the ſheets already printed come to my hands; and I return you many thanks for intending to favour me with a ſight of them.

" The pleaſure of a viſit from one of Dr. Haygarth's merit, whom I have long known and eſteemed, would probably give me ſpirits, and make him think me leſs broken than I am. I have entered my 85th year; and when I retired, a few years ago, from the practice of phyſic, I truſt it was not from a wiſh to be idle, which no man capable of being uſefully employed has a right to be, but becauſe I was willing

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to give over, before my preſence of thought, judgment, and recollection were ſo impaired, that I could not do juſtice to my patients. It is more deſirable for a man to do this a little too ſoon, than a little too late; for the chief danger is on the ſide of not doing it ſoon enough.

"I am, my dear Sir,

"With great eſteem and regard,

"Your affectionate, humble ſervant,

"W. HEBERDEN.

"Pall Mall, 15th October, 1794.

"DEAR SIR,

"By the miſtake, or neglect of the perſon left in my houſe in London (to which I am juſt returned) your Code of Medical Ethics had been ſent thither ſome time before I was made acquainted with it. I have read it, and do not wonder, that nothing could be found by me, or by any one to add or alter, after a work of this kind had paſſed through the hands of one ſo much maſter of the ſubject; and who had taken no little time to conſider it, and to make the proper improvements. I am confident that the ſame might be ſaid of them, were I to read the two chapters which remain to be finiſhed. If your judicious advice and rules were duly obſerved, they would greatly contribute to ſupport the dignity of the profeſſion, and the peace and comfort of the profeſſors. There has lately been eſtabliſhed, in ſeveral of the London hoſpitals, a plan of courſes of lectures in all the branches of knowledge uſeful to a ſtudent in phyſics. Such plans, if rightly executed, as I have no reaſon to doubt they will be, muſt make London a ſchool of phyſic, ſuperior to moſt in Europe. The experience afforded in an hoſpital, will keep down the luxuriance of plauſible theories. Many ſuch have been delivered in lectures, by celebrated teachers, with great applauſe; but the ſtudents, though perfectly maſters of them, not having corrected * them with what nature exhibits in an hoſpital, have found themſelves more at a loſs in the cure of a patient, than an elder apprentice of an apothecary. I pleaſe myſelf with thinking, that the method of teaching the art of healing, is becoming every day more conformable to what reaſon and nature require; that the errors introduced by ſuperſtition and falſe philoſophy are gradually retreating; and that medical knowledge, as well as all other dependent upon obſervation and experience, is continually increaſing in the world. The preſent race of phyſicians are poſſeſſed of ſeveral moſt important rules of practice, utterly unknown to the ableſt in former ages, not excepting Hippocrates himſelf, or even Æſculapius.

"I am, dear Sir,

"Your affectionate, humble ſervant,

"W. HEBERDEN." P. 202.

If any teſtimony were wanting in addition to thoſe (beſides Dr. Heberden's) publiſhed (pp. 139, 140) by the author himſelf, we ſhould ſay, that this Code of Medical Ethics is admirably calculated to promote the utility, dignity, and real intereſts of the profeſſion of phyſic. The precepts which it contains appear

* Qu. connected. *Rev.*

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to be the reſult of long and diligent obſervation, expreſſed with much perſpicuity and elegance of ſtyle; and, throughout the whole, there is diſplayed the moſt judicious reflection, joined with the pureſt ſentiments of morality and religion. We need ſcarcely add, that we ſtrongly recommend this book to every member of the faculty, hoping it will have its due influence on the medical character; which, while regulated by ſuch maxims, cannot fail to deſerve and obtain, from all orders of ſociety, an ample ſhare of admiration and eſteem.

ART. IX. *The Principal, Hiſtorical, and Alluſive Arms, borne by Families of the United Kingdom of Great Britain and Ireland, with their reſpective Authorities. Collected by an Antiquary. With a Repreſentation of the Arms on Copper-plates.* 4to. 566 pp. 2l. 2s. Rivingtons, &c. 1803.

HERALDRY is, in moſt minds, aſſociated with the ideas of griffins and cockatrices, blue dragons and red lions; with barbarous terms and groteſque devices, the arbitrary inventions of unenlightened times; but we have here an antiquary, who undertakes to ſelect from its flores ſuch matters as muſt be amuſing and acceptable, not only to gentlemen, but to ladies. To the latter, indeed, he expreſsly offers his labours, in a Dedication of much more gallantry than would be expected from an F. A. S. nor can we doubt, that the fair patroneſſes, ſo ſoothingly invoked, will be propitious to their admirer, when they ſhall be duly informed, what it is that he has prepared for the gratification of their enquiring minds.

Let us then take the taſk of informing them, that in this work, they will find not only arms and deſcriptions of arms, but a conſiderable collection of facts and anecdotes, brought together from various ſources of hiſtory, and illuſtrative of the bearings, mottos, and other cognizances of many diſtinguiſhed families. It is true, they will find the arms deſcribed in the appropriate terms of heraldry; but then they are alſo repreſented in engravings, a language which ſpeaks to all*; and

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* The colours, as repreſented in heraldry, are eaſily learned and remembered. *Red* is denoted by parallel lines drawn from the top to the bottom of the ſhield; *blue* by lines drawn horizontally; *black* by lines croſſed both thoſe ways; *white*, or ſilver, is left blank; *gold*, or

and they will ſeldom, if ever, find it difficult to connect the hiſtorical account with the particulars to which it refers.

The author has divided his collection into claſſes; giving the firſt and largeſt ſection to the arms atchieved by Valour; the ſecond to Loyalty; the third to Alliance; 4. Favour and Services; 5. Situation; 6. Profeſſion; 7. Tenure and Office; 8. Memorable Circumſtances and Events in general. The Introduction to the work concludes with ſome obſervations which deſerve to be brought forward to notice.

"It may here not be irrelative to obſerve, that our deſervedly beloved and revered King has been a great patron and favourer of heraldry: in the following ſheets, ſeveral grants of arms, and honorary additions, will be found to have been made by his expreſs command. Among other beneficent propenſities, he has ever ſhown an eagerneſs to reward thoſe who have rendered him and his people ſervice, not only by diſpenſing ſuch emblematic requitals, but by conferring the more available privileges of the Peerage on them; his Majeſty having ennobled more perſons for naval and military triumphs, than perhaps all the monarchs united who have preceded him.

"The occaſional granting armorial honours (as well as titles of honour) under due regulations, is likewiſe ſometimes an accommodation to the prince or ſtateſman, as an aid or minute engine of his government, as well as gratifying to thoſe to whom they are awarded. Let the Republican confine his rewards to perſonality; the decree of having deſerved well of his country is almoſt as tranſitory as its utterance; and the civic crown withers with the exiſtence of the day. The duration of human life is not ſufficiently long to receive the merited compenſations of great and magnanimous actions; nor will the excitement to them be half ſo forcible, as when they are requited by hereditary honours; and a portion of their renown is, by the ſanction of the ſtate, tranſmitted to the poſterity of the atchiever. Men are ſaid, in ſome degree, to exiſt in their deſcendants. If this be allowed, ſome meaſure of reſpect muſt be due to the repreſentatives (when not degenerate) for the public benefits derived from the predeceſſor. Viewing heraldry in this its proper light, it may be entitled to more eſtimation, than ſome literary men (depreciating it, perhaps, as a foil to their own purſuits) have been inclined to allow it." P. vii.

In ſuch a maſs of family anecdotes as is here collected, it is not eaſy to ſelect; but any one may ſerve, as a ſpecimen of the nature of the work. The following narrative, relative to the name of Martin of Wivenhoe, and the diſtinction obtained

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or yellow, is marked by ſmall black ſpecks upon white. Other colours are not ſo common. We muſt confeſs, that ſome of the figures in this book are not very ſpeaking. The artiſt has been particularly unhappy in his elephants, which, in general, reſemble pigs, having two crooked horns, and holding ſomething like bugle horns in their mouths; which, it ſeems, are intended for their trunks.

to their arms, by the gratitude of the Eaſt-India Company, contains ſome very ſingular and intereſting circumſtances. The Hiſtory of Eſſex is cited as the authority for it.

" Captain Martin, while commanding the Marlborough Indiaman, was attacked by three French ſhips of war; one of 70, one of 60, and one of 32 guns; of which laſt force his own ſhip was. They had taken a ſtation in India, to intercept all the outward-bound ſhips that year. The Marlborough's cargo was valued at 200,000l. ſterling, having 100,000l. in foreign ſpecie on board: this Captain Martin ſuppoſed they knew; as otherwiſe, he was of opinion they would have ſunk him with their lower tier, when two or three times near him. He firſt ſaw them on a Thurſday morning, and it was Saturday night before he was quite clear of them. His officers and people would perſuade him they were Engliſh ſhips, and mentioned their names; the largeſt they called the Barrington; upon which he hauled up his ſails, and was ſending his boat to invite the Captain to dinner, and to learn their news; but not being thoroughly ſatisfied, while viewing them with his glaſs, he perceived the largeſt open her lower tier of ports; and aſking if the Barrington had two tier of ports, he was informed not; on which he recalled his boat, and made all the ſail he could; which they no ſooner obſerved, but they began to fire upon him, hauling down Engliſh, and hoiſting French colours; continuing a briſk engagement for two or three glaſſes, before he could get any diſtance from them. They kept chaſing him till the next day, when they were ſo near, that they could hear what was ſaid on board each other's ſhips. Perceiving thick weather ariſing, he formed a ſcheme which proved of great ſervice to him. He quietly ordered every man to his poſt, and the ſails to be trimmed as ſharp as poſſible; he then told the man at the helm, that when he ordered him to put the helm hard a-weather, he muſt put it hard a-lee; and that, if he made no blunder, he would reward him handſomely; but, if he erred, he would ſhoot him through the head. Then going on the poop, and ſeeing the French ſhip ſo near, he ſtamped with affected wrath; and, aſking him if he had a mind to be on board her, bid him put the helm hard a-weather: he put it quite contrary, as ordered, and brought the ſhip quite round, almoſt under the French ſhip's bowſprit, which ſurpriſed them greatly; they imagining he deſigned to board them. As ſoon as they were convinced that was not his deſign, they began to fire, and put their helm hard a-lee too; but, their ſails not being prepared as his were, were all taken a-back, which put them into great confuſion; and, had there been as much wind as he expected, from the appearance of the weather, in all probability they had loſt all their maſts, which was his aim; but as it was, before they could get in a proper condition to follow him, he had got above a league a-head. This was reckoned very able ſeamanſhip, as well as a ſerviceable ſtratagem. Being at ſuch a diſtance when night came on, he eaſily altered his courſe without obſervation. He got cloſe in under land, and anchored to refreſh his people, and repair his rigging and ſails, which were much ſhattered. He declared he never ſlept ſounder for four or five hours than he did that night on the open deck, with a log of wood for his pillow. Not being perfectly ſecure, at dawn of day

day he ordered ſome men up to the maſt-head, to keep a good look out; where they had not been long, before they cried out they eſpied a pagoda; but he knowing the coaſt very well, knew there could be no ſuch thing in ſight, and concluded it to be one of the French ſhips. He immediately cut away his anchor, and made all the ſail he could; but, before he was well under way, the French ſixty-gun ſhip was nearly up with him. Thus they continued all day. At night he once more effectually deceived them. As ſoon as it was dark, he ordered a light to be placed in the great cabin window, and no other light to appear in the ſhip; he then ordered a water-caſk to be ſawed in halves, in one of which he fixed a maſt, exactly the height of the light in the window; to which he affixed a candle and lanthorn; and, putting the light out in the window, turned the caſk adrift. The French ſoon came up with it; and, believing it was his ſhip, and that he meant to fight, prepared for action; but before all was arranged, it ſunk, and left them in a perplexity how to proceed. Captain Martin continued his courſe, and, in a ſhort time, arrived ſafe in the port he was bound to. Thus, by reſolution, manœuvring, and fineſſe, he ſaved his ſhip and valuable freight; for which he was recompenſed as before related. This happened in his younger days. He was afterwards one of the repreſentatives of Colcheſter in Parliament, a director of the Eaſt-India Company, one of the deputy lieutenants, and a juſtice of the peace for the county of Eſſex. He died at Wivenhoe, June the 25th, 1749, much eſteemed for his affability, integrity, and generoſity." P. 185.

Under the name of Sir William Draper, the compiler has given the fine Latin verſes of Mr. Anſtey, inſcribed, by Sir William, to the memory of his fellow-ſoldiers, on a column at Clifton (p. 233). The Latin lines are well known to every ſcholar, and cannot be too highly commended; but, as we alſo wiſh to conciliate the ladies, we ſhall endeavour to ſupply them with a cloſer, and perhaps a better, tranſlation than is given in this work. It appeared ſome years ago in a public paper.

" Here pauſe, whoe'er thou art, that paſſeſt by;
Here, ev'ry friend to Britain, pauſe and ſigh;
Revolve the fate this empty tomb records,
Of men who fell by hoſtile climes or ſwords;
By martial zeal, to India's utmoſt ſhore,
Led forth; but fated to return no more.
Then, if ſome known or kindred names appear,
Bluſh not to pay, what Nature aſks, a tear.
But, when their merits and their deeds are view'd,
Their various toil, their courage unſubdued,
Then! if thou venerate thy country's name,
*Bathe not in tears the trophies of her fame.

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* Parce triumphales lacrymis aſpergere laurus. *Orig.*

A truly ſplendid line, the cadence of which ſeems here to be imitated,

Or,

Or, if to Indian climes thou take thy way,
To ſeek new realms, and bid new tribes obey;
Learn here to toil, to ſuffer, and to dare,
But guide thy fortune by ſome happier ſtar."

As Curioſity will probably turn with eagerneſs to ſome of the worthies of modern times, whoſe well-earned trophies are here diſplayed and illuſtrated, our readers will be obliged to us for informing them, that the name of Sir Sidney Smith occurs immediately after page 304. It ſeems, by the Index, to have been deſigned to be placed in an *Appendix:* but, as there is no Appendix, that reference is only perplexing. It is actually introduced at the place above-mentioned, on pages diſtinguiſhed by aſteriſks. The ſame has happened with reſpect to Sir Andrew Mitchell, who follows him.

From the very nature of this work, there can be little in it which is original, the deſign excepted; and this, we are told in a note at p. viii. was partly preoccupied in a book publiſhed at Worceſter in 1795. The preſent collection is, however, much more extenſive. Whether all has been brought together that the ſubject would admit, may well be doubted. Probably not. But enough has evidently been done to gratify curioſity, to intereſt generous feelings, to afford a liberal amuſement, and to do honour to many deſerving perſons and families.

ART. X. *Theological Inſtitutes, in Three Parts:* 1. *Heads of Lectures in Divinity.* 2. *View of the Conſtitution of the Church of Scotland.* 3. *Counſels reſpecting the Duties of the Paſtoral Office. Appendix. By George Hill, D. D. F. R. S. E. Principal of St. Mary's College, Primarius Profeſſor of Theology in the Univerſity of St. Andrew's, and One of the Miniſters of that City.* 8vo. 444 pp. 7s. 6d. Bell and Bradfute, and Hill, Edinburgh; and Longman and Rees, London. 1803.

WE have more than once had occaſion to obſerve, that there are ſciences which ingenuous youth will ſtudy with more advantage under the direction of a judicious tutor, than by liſtening to the lectures of the moſt eloquent profeſſor. Theology we hold to be one of theſe. "What ſhall I do to inherit eternal life"? is ſo very ſerious a queſtion, that every thing related to it, however remotely, appears of high importance; and ſo *many* things ſeem to be related to it, that the numberleſs ſects and ſocieties of Chriſtians can excite in a reflecting

reflecting mind no wonder, though they may occaſion deep regret.

The queſtions agitated between *moderate* Calviniſts and *moderate* Arminians, have long appeared to us of very little importance; but when theſe queſtions are by either party puſhed to the utmoſt; and eſpecially when the diſputants draw, from the opinions of each other, conſequences which do not *obviouſly* as well as neceſſarily flow from them, or which are rejected by the party accuſed, charity is violated, and a real injury done to the common faith. But a Profeſſor of Theology muſt bring into view every opinion of importance with all its conſequences; and it is hardly poſſible for him, however candid, not to give an undue advantage, in the ardour of lecturing, to the reaſonings of thoſe whoſe cauſe he has eſpouſed*. That Dr. Hill is a man of candour we have had occaſion to know; that he *wiſhes* to be impartial in ſtating the arguments by which every theological doctrine is ſupported or overthrown, we cannot therefore doubt; but we perceive, in the volume before us, what appears to us ſtrong preſumptive evidence, that in his lectures he is not *able* to hold the balance even, between the Calviniſtic divines and their antagoniſts.

By this we do not mean to paſs upon him the ſlighteſt cenſure. "It was his duty", as he obſerves, "and his wiſh, to exhibit the received doctrine of the Church of Scotland"; and if, in the performance of that duty, he has ſtudiouſly placed the arguments for Calviniſm in a ſtronger light than thoſe which militate againſt the peculiarities of that ſyſtem; he has only done what an Anti-calviniſtic profeſſor exhibiting the received doctrine of the Church of England would probably do, for the tenets of moderate Arminianiſm. Such, indeed, is the weakneſs of human nature, that abſolute impartiality is not to be looked for, in orations delivered in ſupport of doctrines, which the Creator wiſhes to ſuperſede other doctrines that are commonly oppoſed to them; and it is for this reaſon chiefly that we deem the directions of a tutor a ſafer mode of guiding the ſtudies of youth, than the lectures of an eloquent profeſſor.

Dr. Hill, however, has preſerved ſuch a degree of impartiality, that the firſt part of his Inſtitutes will ſerve, not only to recall the ſubſtance of his lectures to thoſe who have heard them; but alſo to ſupply the place of a tutor to thoſe who ſtudy theology in private. The various topics to be ſtudied are accurately ſtated in a very natural order; no arts nor

* See Brit. Crit. vol. xx. p. 175. &c.

arguments

arguments are employed to prepoſſeſs the mind; and though the author's opinions may eaſily be diſcovered, they blind not here by the faſcination of eloquence; while references are generally, though not always, made to the moſt eminent authors on both ſides of each controverted queſtion. On this account, we are almoſt tempted to ſay, that a young man will become a more ſound divine by taking this little volume for the guide of his private ſtudies, than by liſtening to the lectures of its eloquent author. We do not indeed think that it will "correct any prejudices or miſapprehenſions which may have ariſen in England from the want of a fair expoſition of Calviniſm*"; and we are ſomewhat ſurpriſed that Dr. Hill ſhould ſuppoſe Dr. Kipling, for example, who long held, under the Biſhop of Landaff, the ſame office in the Univerſity of Cambridge, which *he* holds in the Univerſity of St. Andrews†, leſs capable of expounding Calviniſm than himſelf. We are ſatisfied, however, that his Inſtitutes will prove an uſeful index to the ſtudy of theology; and therefore we haſten to lay before our readers ſuch a view of them as our limits will admit.

The firſt Part, which alone we have hitherto been noticing, is entitled "Heads of Lectures in Divinity", and is divided into five Books. The firſt Book, in nine Chapters, guides the ſtudent in his inquiries into the evidences of the Chriſtian religion; and the inveſtigation commences in the following manner:

"The two great doctrines, that God is, and that he is a rewarder of them that ſeek him, being aſſumed as the ground-work of every religious ſyſtem, the truth of Chriſtianity turns upon a queſtion of fact, Whether an extraordinary revelation was given to man by the preaching of the Son of God. *Abernethy on the Attributes. Boyle's Lectures. Cudworth's Intellectual Syſtem. Paley's Natural Theology.*

"This queſtion is to be tried, not by wiſhes which may be formed upon the ſubject, but by the evidence adduced in proof of the fact." P. 2.

If the two great doctrines, "that God is, and that he is a rewarder of them that ſeek him", are to be taken for granted or *aſſumed*, we ſee not the propriety of recommending *Abernethy on the Attributes*, *Cudworth's Intellectual Syſtem*, or

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* Preface, p. 6.

† We have no ſuch *title* in our Univerſities, as that of *Primarius* Profeſſor of Divinity; but we have in each a *Regius* Profeſſor, which we are led, by the Dedication of this work to Lord Viſcount Melville, to conſider as ſynonymous with the Primarius Profeſſor in St. Andrews.

Paley's

Paley's Natural Theology, as furniſhing evidences of the *fact* of the *Chriſtian revelation*. In theſe works the reader will indeed find unanſwerable arguments for the being and attributes of God, upon which all the evidence for the fact of revelation muſt ultimately reſt; but they ſhould not have been introduced to his notice with an *aſſumption* of the only points which they profeſs to prove. We heartily join, however, with the Profeſſor, in recommending the moſt attentive peruſal of them to every ſtudent of theology, who will do well to read likewiſe *Wollaſton's Religion of Nature delineated*, *Clarke's Evidences of natural and revealed Religion*, and *Archbiſhop King's Eſſay on the Origin of Evil*, as publiſhed by the late Biſhop Law of Carliſle. At the ſame time, we beg leave to caution him againſt the too common ſuppoſition, that every religious truth which may be *proved* without the aid of *written revelation*, might have been *diſcovered* by *human ſagacity*. Between the proof of what is known, and the diſcovery of what was unknown, there is a very obvious diſtinction. Thouſands underſtand and can demonſtrate the truths eſtabliſhed in Newton's *Principia;* but where is the man who will ſay that he could have inveſtigated them?

In the three firſt Chapters of this Book, the Profeſſor gives directions for inquiring into the authenticity of the canon of the New Teſtament, and recommends a variety of authors who have written on that ſubject. Miracles are propoſed for diſcuſſion in the fourth and fifth Chapters, and prophecy in the ſixth and ſeventh; and various works are referred to, in which the ſtudent will find the evidence for and againſt the divine authority of the New Teſtament ably ſtated. Ditton and Weſt's works on the Reſurrection of Jeſus, together with the *Trial of the Witneſſes*, are particularly recommended in the eighth Chapter; and, in the ninth, the writers are mentioned who have conſidered the evidence for the truth of Chriſtianity ariſing from the hiſtory of its propagation. We find no recommendation of Leſlie among the many authors who have defended our holy religion; and therefore beg leave to ſupply the omiſſion, by aſſuring our readers, that, in his *Short Method with the Deiſts*, they will find proofs of the divine origin of the Jewiſh and Chriſtian ſcriptures, amounting in force to demonſtration itſelf.

In the ſecond Book of theſe Heads of Lectures, a general view is taken, in the ſame manner, by reference to different authors, of the ſcripture ſyſtem, and a plan given for analyſing it. The Book is divided into ſeven Chapters, in which are propoſed for diſcuſſion, the *inſpiration* of the Books of the New Teſtament; the *peculiar doctrines* of Chriſtianity; the

infinite

infinite importance of Chriſtianity, firſt as a republication of the religion of nature, and ſecondly as a method of ſaving ſinners; *difficulties* in the ſcripture ſyſtem; *the uſe of reaſon* in religion; and *controverſies* occaſioned by the ſcripture ſyſtem.

When the learned Profeſſor ſays, that

" natural religion, which conſiſts of the knowledge of God, the obligations, and the hopes that may be derived from the light of nature, is founded in the conſtitution of the human mind;—was tranſmitted by tradition from the firſt man;—is ſuppoſed in ſcripture;—and had no original defect"—(P. 31.)

we are not ſure that we underſtand him. A ſyſtem of ſacrifices ſeems to have been tranſmitted by tradition from the firſt man; but ſurely ſuch a ſyſtem is not founded in the conſtitution of the human mind. That natural religion had no original defect is true in one ſenſe, and certainly not true in another. It might have no original defect as a ſyſtem of moral truths; but, if any credit be due to ſcripture, natural religion could never entitle her votaries to *eternal life*, man being in his beſt and pureſt ſtate nothing more than " an unprofitable ſervant". The following extract is well worthy of attention.

" As the ſubjects of Theological controverſy have, in modern times, called forth men of profound erudition, and of philoſophical minds; and as, upon points moſt eſſential to the Chriſtian faith, different ſyſtems, held either by National Churches or by individuals, have been defended with much ability, it is the buſineſs of a Student of Divinity to make himſelf acquainted with that diverſity of opinions, and that oppoſition of arguments, of which he may derive a general knowledge, from *Calvin's Inſtitutes*, *Marckii Medulla*, *Burnet on the Thirty-nine Articles*, *Moſheim's Church Hiſtory*, tranſlated by *Maclaine*, and *Stapfer's Inſtitutiones Theologiæ Polemicæ*.

" It is his duty to endeavour, by a patient exerciſe of Reaſon and ſacred Criticiſm, to learn the truth as it is in Jeſus; remembering, in the words of our Confeſſion of Faith, " that the Supreme Judge, by which all Controverſies of Religion are to be determined, and all decrees of Councils, opinions of ancient writers, doctrines of men, and private Spirits, are to be examined, and in whoſe ſentence we are to reſt, can be no other but the Holy Spirit ſpeaking in Scripture.

" The object of my Lectures is to go before you in the application of this principle, and to abridge your labour, by directing you to the ſhorteſt method of arriving at the concluſion. But you will derive more benefit from canvaſſing what I ſay, than from imbibing all that I can teach: and the moſt uſeful leſſons which you can learn from me, are, a habit of attention, a love of truth, and a ſpirit of inquiry." P. 37.

In addition to the works here pointed out to the ſtudent's notice, we beg leave to recommend Biſhop Bull's *Harmonia Apoſtolica*, with its ſeveral defences, and *Philippi a Limborch Theologia*

Theologia Chriſtiana, will deprive the ſcale of Calviniſm of that preponderance which the Profeſſor ſeems to have given to it. At the ſame time, we earneſtly exhort the reader to make that uſe of theſe works, which the Profeſſor, with ſo much credit to himſelf, deſires his pupils to make of his lectures, and to canvaſs what they contain, rather than imbibe all that they may teach.

In the third Book are ſtated the principal opinions which prevail among divines concerning the Son, the Spirit, and the manner of their union with the Father. The texts of Scripture which relate more immediately to this myſterious ſubject are pointed out; and the authors who have written moſt ably on all ſides of the Trinitarian controverſy are mentioned. *The Catholic doctrine of the Trinity*, by the late Mr. Jones, of Nayland, is unaccountably omitted. Some few of the arguments employed in that work are, indeed, fanciful or foreign from the ſubject; but the greater part of them bear directly on the point, and appear to us unanſwerable.

The fourth Book, in eleven Chapters, ſtates the various opinions of divines concerning the nature, the extent, and the application of the remedy brought by the Goſpel; and, as uſual, the authors or ableſt defenders of theſe opinions are referred to. It is here, we think, that Dr. Hill's partiality chiefly betrays itſelf, though he is far from ſtigmatizing Arminians, as they are ſtigmatized by our Calviniſtic Methodiſts and arrogant ſect of *true Churchmen*, with the opprobrious name of Heretics. The only authors to whom he refers, as treating of original ſin, are *Whitby* and *Edwards*. We would add *Calvin* himſelf on the one hand, and *Dr. Taylor* of Norwich on the other, not, by any means, pledging ourſelves for the entire ſoundneſs of the principles of either.

The Profeſſor ſeems very deſirous to have it believed, that on every doctrinal article the two eſtabliſhed Churches of Britain have the ſame Creed; and on the ſubjects of Redemption and Juſtification, he thus expreſſes himſelf:

> The "Catholic Syſtem, ſo called becauſe it has been generally held in the Chriſtian world, enters into the Creed of both the eſtabliſhed Churches of Britain, and is thus expreſſed in our Confeſſion. "The Lord Jeſus, by his perfect obedience and Sacrifice of himſelf, which he, through the Eternal Spirit, once offered up unto God, hath fully ſatisfied the Juſtice of his Father; and purchaſed not only reconciliation, but an everlaſting inheritance in the kingdom of heaven." P. 75.

Should the reader aſk, as would be moſt natural, for *whom* the Lord Jeſus hath purchaſed reconciliation and an everlaſting

ing inheritance in the kingdom of heaven, the Church of Scotland informs him in the ſame ſentence, and with the interruption of only a *comma*, that he hath purchaſed theſe bleſſings "for all thoſe whom the Father hath given unto him". That no doubt may be left in the mind, who they are whom the Father hath given unto him, the ſame Church aſſures us*, that

"as God hath appointed the elect unto glory, ſo hath he, by the eternal and moſt free purpoſe of his will, fore-ordained all the means thereunto. Wherefore they who are ELECTED being fallen in Adam, are redeemed by Chriſt, are effectually called unto faith in Chriſt, by his ſpirit working in due ſeaſon; are juſtified, adopted, ſanctified, and kept by his power through faith unto ſalvation. Neither are ANY OTHER redeemed by Chriſt, effectually called, juſtified, adopted, ſanctified, and ſaved, but the ELECT ONLY. The REST of mankind, God was pleaſed, according to the unſearchable counſel of his will, whereby he extendeth or withholdeth mercy as he pleaſeth, for the glory of his ſovereign power over his creatures, to *paſs by*, and to ORDAIN them to diſhonour and wrath for their ſin, to the praiſe of his glorious juſtice."

Very different from this, is the doctrine of the Church of England. "The offering of Chriſt", ſays ſhe†, "once made, is that perfect redemption, propitiation, and ſatisfaction for ALL THE SINS OF THE WHOLE WORLD, BOTH ORIGINAL AND ACTUAL; and there is none other ſatisfaction for ſin but that alone". Again:

"So well pleaſed is the Father Almighty God with Chriſt his ſon, that for his ſake he favoureth us, and will deny us nothing. So pleaſant was this ſacrifice and oblation of his ſon's death, which he ſo obediently and innocently ſuffered, that we ſhould take it for the only and full amends for ALL THE SINS OF THE WORLD.—"God might have given us an angel if he would, or ſome other creature, and yet ſhould his love have been far above our deſerts. Now he gave us not an angel, but his ſon. And what ſon? His only ſon, his natural ſon, his well beloved ſon, even that ſon whom he had made Lord and ruler of all things. Was not this a ſingular token of great love? But to whom did he give him? He gave him to the WHOLE WORLD; that is to ſay, to ADAM, and ALL THAT SHOULD COME AFTER HIM‡."

That this is not the doctrine of the Church of Scotland, is ſelf-evident. Which of the two doctrines is moſt conſonant to the general tenor of Scripture, it is not our intention at preſent to inquire. We reſpect the Church of Scotland, not

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* *Confeſſion of Faith*, chap. iii. 6, 7.
† *Thirty-firſt Article of Religion.*
‡ *Homily concerning the death and paſſion of our Saviour Jeſus Chriſt.*

only becauſe her faith, worſhip, and diſcipline, are recognized by Parliament, and bound by law upon her members; but much more, becauſe we believe the generality of her members to be Chriſtians who adorn the doctrine of God their Saviour in their lives, and becauſe we know her clergy to be men of liberal and enlightened minds. Still we think it wrong to aſſociate our church with her on ſuch occaſions as this; for if her's be the true doctrine, we have no right to ſhare in her honours; and if ours be the true doctrine, it cannot be ſuppoſed agreeable to us to be repreſented, by a learned Profeſſor of Theology, as ſymbolizing with her in error.

We agree with Dr. Hill, that "the diſputes about the order of the divine decrees, and the controverſy between the "Supralapſarians and the Sublapſarians are inſignificant". But for the reaſon juſt now aſſigned, and others which will readily occur to him, we could wiſh that he had not ſo confidently affirmed (p. 94) that "the Calviniſtic doctrine of predeſtination is unfolded in the third Chapter of the Confeſſion of Faith, and in the ſeventeenth Article of the Church of England". The doctrine of the Church of Scotland on that ſubject, is ſtrictly Calviniſtical, and cannot be underſtood in any other ſenſe.

"Although God", ſays the Confeſſion of Faith*, "knows whatſoever may or can come to paſs upon all ſuppoſed conditions; yet hath he not decreed any thing, becauſe *he foreſaw it as future*, or as that which would come to paſs upon ſuch conditions. By the decree of God, for the manifeſtation of his glory, ſome MEN and ANGELS are PREDESTINATED TO EVERLASTING LIFE, and others FOREORDAINED TO EVERLASTING DEATH. Thoſe of mankind that are predeſtinated unto life, God, BEFORE THE FOUNDATION OF THE WORLD WAS LAID, according to his eternal and immutable purpoſe, and the ſecret counſel and good pleaſure of his will, hath choſen in Chriſt, unto everlaſting glory, out of his mere grace and love, without ANY FORESIGHT of FAITH, or GOOD WORKS, or perſeverance in either of them, or ANY OTHER THING in the creature, or CONDITIONS or CAUSES MOVING him thereunto; and all to the praiſe of his glorious grace. As God hath appointed the elect unto glory", &c. as quoted already.

That this is Calviniſm and ſupra-lapſarian Calviniſm, will admit of no controverſy; for it comprehends *angels* as well as men, and expreſsly excludes from the decree every condition. In our 17th Article, no mention is made of angels: it is not ſaid, whether or not it was on account of their faith and

* Chap. iii. 2, 3, and 5.

good works *foreſeen* that God "hath conſtantly decreed to deliver from curſe and damnation, thoſe whom he hath choſen in Chriſt out of mankind"; and, as we have been repeatedly told, by Sir Richard Hill and Mr. Overton, nothing is ſaid of a decree of reprobation *foreordaining* any part of mankind to everlaſting death. Suppoſing this Article, therefore, to relate to *individuals*, which, however, may well be queſtioned, the predeſtination taught in it, when conſidered by itſelf, *may* be underſtood either as *conditional*, or as abſolute and *unconditional;* but, if the learned Profeſſor will take the trouble to compare, as Dr. Kipling and we have compared, the Liturgy with the Articles and Homilies of the Church of England, he will at once perceive, and when he perceives, his candour, we are perſuaded, will compel him to acknowledge, that the decree mentioned in our Article muſt be underſtood as conditional, and that he was miſtaken when he ſuppoſed the Calviniſtic doctrine of predeſtination unfolded in that Article.

Here again we requeſt the reader to obſerve, that at preſent we make no compariſon with reſpect to purity between the two churches, nor enquire which is moſt agreeable to ſcripture or reaſon; and we proteſt againſt the juſtneſs of any complaint which may be brought againſt us, as if we had expoſed the doctrine of the Weſtminſter confeſſion to the ſcorn and indignation of the public. That confeſſion has been adopted by the Church of Scotland, whoſe intereſts it is not more our duty than our wiſh to ſupport; but we cannot reaſonably be expected to prefer her intereſts to the intereſts of the Church of England. Now Dr. Hill knows, or may know, that the Church of England is accuſed, by the Methodiſts without her pale, and by a turbulent party within it, of having deviated from the ſyſtem of Calvin, which theſe men pretend to be the ſyſtem eſtabliſhed in her Articles and Homilies; and to contain the faith, and *nothing but the faith*, once delivered by the apoſtles to the ſaints. To the feeble arguments by which theſe pretences are ſupported, he has very unneceſſarily lent the authority of his name; and thus contributed to leſſen the common people's reſpect for the parochical clergy, and for the authority of the church of which they are members.

That ſuch was his intention, we are far from ſuppoſing; becauſe, in another part of his book, treating of Preſbyterian church government, and the ſolemn league and covenant, he ſays of himſelf and his brethren:

"We do not conſider it as any part of our duty to Chriſt, the head of the church, to endeavour the extirpation of prelacy: we do not think ourſelves called upon to exaggerate the defects which we obſerve in the Engliſh Epiſcopacy, or to depreciate the advantages which

which may be derived from it; and we are ſenſible that, in a country ſuch as England, a change from Epiſcopacy to Preſbytery may be highly inexpedient. But although, with theſe views of the ſubject, we feel no diſpoſition to take the ſolemn league and covenant; yet, at the ſame time, we ſtand firm in that opinion which every miniſter of the Church of Scotland declares at his ordination, that the Preſbyterian government and diſcipline of this Church are not only lawful, but founded in the word of God." P. 186.

This zeal for the doctrine and conſtitution of the Church of Scotland is highly commendable in the learned Profeſſor; but we do not think him entitled to any peculiar praiſe for "not endeavouring the *extirpation* of prelacy, or for not *exaggerating* the defects which he may *imagine* that he obſerves in our epiſcopacy." His zeal, however, for his church is not more ardent than our zeal is for our own; nor can he be more firmly "convinced, that the Preſbyterian government and diſcipline are founded in the word of God", than we are, that "the epiſcopal government and diſcipline are founded in the ſame word". This being the caſe, we ſhall not ſurely be condemned by a man of his liberal mind, for reſiſting every attempt, whether direct or indirect, to undermine that government, from which he allows, that in England it may be *inexpedient*, and we are convinced it would be *ſinful*, to change. But we know by woful experience, that, though we have had Calviniſtic Biſhops, the *ſyſtem* of Britiſh Calviniſm is incompatible with Epiſcopacy; and this dear-bought knowledge is one of the reaſons which have induced us at preſent to diſclaim all ſymbolizing in that ſyſtem with any church, however reſpectable. We confeſs that we have another reaſon for diſclaiming Calviniſm, as it ſeems to be taught by Dr. Hill.

"The objection to the Calviniſtic ſyſtem, as inconſiſtent with the nature of a moral agent, proceeds" he ſays, "upon that definition of liberty, illuſtrated by *Reid*, *Whitby*, *King*, *Clarke*; according to which, it is called liberty of indifference, the ſelf-determining power. The objection vaniſhes, when we adopt the definition illuſtrated by *Locke*, and *Edwards on Free-Will;* the power of acting according to choice.

"The determinations of mind are the exertion of thoſe innate powers of action by which mind is diſtinguiſhed from matter: but of every particular determination there muſt be a cauſe." P. 102.

Again:

"In the laſt century, Calviniſm formed an alliance with philoſophy. *Leibnitz*, although a Lutheran, in *Eſſais de Theodicée*, and *Wolfius*, have illuſtrated the doctrine of Philoſophical Neceſſity; *Canzius*, *Wyttenbach*, *Stapfer*, *Edwards*, have applied that doctrine to Calviniſm: and *Biſhop Horſley*, in a Sermon on *Providence* and *Free Agency*,

Agency, has laid down, in the moſt preciſe and ſatisfactory manner, thoſe principles which form the philoſophical defence of Calviniſm." P. 113.

Locke, Leibnitz, Edwards, and Wolfius, were *philoſophical neceſſarians*; and, by the inſinuation, that there can be no ſuch thing as a *ſelf*-determining power, followed by the direct aſſertion, that "of every determination of mind there muſt be a *cauſe*", as well as by ſome other hints dropt through this part of theſe Inſtitutes, we half ſuſpect, that in Dr. Hill's creed, philoſophical neceſſity is confounded with Calviniſm. Theſe two ſyſtems, however, are eſſentially different; for, while the former leads directly to the fataliſm of the Stoics, the latter admits and inculcates the abſolute freedom of the Deity.

It would indeed be very unjuſt, on no other evidence than a few obſcure hints and ambiguous expreſſions, to charge a profeſſor of Chriſtian theology with teaching fataliſm; but we earneſtly exhort ſuch young men as, taking this work for the guide of their ſtudies, have no opportunity of hearing the lectures of which it is an outline, to conſult on the ſubject of *liberty and neceſſity*, Cudworth's *Intellectual Syſtem*, *by* Moſheim; Archbiſhop King's *Eſſay on the Origin of Evil*, by Biſhop Law; Dr. Reid's *Eſſays on the Active Powers of Men; and* Dr. Gregory *of Edinburgh's Eſſay on the Difference between the Relation of Motive to Action, and that of Cauſe to Effect, in Phyſics*. To this laſt work, our attention was lately called, by the railings of Mr. Belſham; and we found its merits ſuch, that we are ſurpriſed at its having been overlooked by Dr. Hill, when introducing to the notice of the pupils ſuch philoſophers as Leibnitz.

To the following paragraph we give our fulleſt approbation, and recommend it as well to Anti-Calviniſts as to their opponents.

"Upon this ſubject (Predeſtination) as upon the Trinity, it is not proper to ſtate the controverted points to the people; and men of ſpeculation ſhould exerciſe mutual forbearance, ſhould not form their opinion of either ſyſtem from the writings of thoſe who oppoſe it, and ſhould not think themſelves obliged to defend every poſition of thoſe writers whoſe general ſyſtem they approve." P. 112.

(To be concluded in our next.)

ART.

ART. XI. *An Hiſtorical Review of the State of Ireland, &c.*

(Concluded from p. 194.)

THE Iriſh Conſtitution of 1782, which was to have put a final period to all jealouſy between the two countries, was hardly eſtabliſhed, when it became neceſſary formally to aboliſh, by an Act of our Parliament, all appeals to our courts, and writs of error in Iriſh cauſes. The Bill paſſed without a diſſentient voice. Ireland expreſſed her gratitude, and for the moment was again ſatisfied.

But the popular queſtion of a reform in Parliament ſoon created new diſcontents; and, ſo early as July 1783, we find the volunteer army of Ireland inſiſting upon a more equal repreſentation of the people in Parliament, and aſſembling in convention at Liſburn; while all the other provincial armies correſponded with this, and united their efforts towards the ſame end. Another grand national armed convention was aſſembled in Dublin, in September 1783. The Bill for a Reform in Parliament was laid before it; was read, committed, engroſſed, &c. &c. with all the formalities of Parliament; and then preſented to the Houſe of Commons, as on the point of the bayonet. The Iriſh Commons, with becoming indignation, ſcouted the Addreſs; Lord Northington diſſolved this armed convention, and became more and more unpopular. In March 1784, the Duke of Rutland had ſucceeded to the government; and Mr. Flood preſented the Reform Bill to the Iriſh Houſe of Commons, which was again negatived, by a large majority; but the queſtion occaſioned much fermentation, and many acts of popular violence.

In February 1785, the commercial propoſitions were brought forward, and were rejected, on the *ſagacious* diſcovery, that they had been framed for the purpoſe of making Ireland "a tributary nation". Accordingly, "the gift was rejected, and hurled back with ſcorn". The Iriſh oppoſition, elated at the victory over the propoſitions, made other efforts, which were not equally ſucceſsful; but the Bill for regulating the Police of Dublin afforded a pretext for alarm; and it was diſcovered, or at leaſt pretended, that this Bill, "under the ſpecious pretence of giving a police, went to take away the conſtitution". Political tumult being thus kept alive in the capital, it cannot be wondered, that violences of another deſcription were going forward in the country. We find accordingly, in Mr. Plowden's work, that, in 1787, the Right Boys,

Boys, under their leaders (the Captains Right*) were redreſſing, by nocturnal and diurnal inſurrection, the grievances of Munſter. Various repreſentations were made to the Houſe of Commons, of the cauſes and extent of theſe inſurrections; but thoſe members who wiſhed to preſerve their electioneering intereſt in thoſe counties treated them as of ſlight importance, and ſolely owing to the ſupineneſs of magiſtrates. One county member imputed them entirely to the occaſional operation of whiſky; but their mode of proceeding, which was fully detailed by others, bore little traces of any ſuch caſual or tumultuary cauſe.

They aſſembled at a Catholic chapel, *and there* took the oath to obey Captain Right; thoſe firſt ſworn then went, on the enſuing Sunday, to the chapel adjoining, and ſwore thoſe pariſhes next. The firſt object of their reformation was tithes; next, they ſwore the people not to give more than a certain price for rent of land; next, not to aſſiſt the Proteſtant clergyman with their carts to draw away his tithes: they alſo ſwore the people not to ſuffer tithe-proctors; and the unfortunate men of that employment who fell into their hands were treated with all the moſt ingenious devices of cruelty. They next proceeded to inſiſt, that no new churches ſhould be built, unleſs the old ones were given up for popiſh chapels; and, laſtly, to prevent the collection of the hearth-money tax. Such was the Attorney-General's (afterwards Lord Clare) repreſentation of this inſurrection to a Committee of the whole Houſe, on the 31ſt of January, 1787.

Unfortunately for the tranquillity of the ſouth of Ireland, no Catholic Biſhop exerted his influence among theſe "*deluded* people", with the ſame effect that Dr. Troy (then titular Biſhop of Oſſory) had, in 1784, againſt the White-boys. The government was therefore obliged to ſend the army to the South; and paſſed in Parliament, after great oppoſition from the *patriots*, (p. 157, vol. ii.) "the Bill to prevent tumultuous Meetings". This Bill empowered government to raiſe an armed police in a diſturbed county, to be paid by the county; which meaſure was deviſed by the late Iriſh Chancellor; and we are informed, that thoſe parts of Ireland in which this Bill has been carried into effect, by their comparative tranquillity with other counties, have proved the policy and wiſdom of this meaſure.

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* Every ſeparate party was commanded by a Captain *Right*, the aſſumed title of every leader of this banditti.

During this ſtate of political ferment in every part of Ireland, and of rebellion in the South, the ſubject of tithes (p. 164) was brought forward in the Iriſh Houſe of Commons. Mr. Secretary Orde (p. 168) "inſiſted, that in the exiſting ſtate of the country, it was impoſſible to hold out, in any degree, an expectation that the Houſe would even enter upon the ſubject". This a popular orator pronounced to be "a veto (p. 169) which *ſealed up* the ſprings of humanity". "It was ſingular", ſays Mr. P. "that ſo many ſeſſions had paſſed over, without any motions concerning the body of the Roman Catholics" (p. 171).

Conſidering the conduct of the Catholic peaſantry of the South, we are not quite ſo much ſupriſed at this circumſtance as Mr. P. ſeems to be. At this period died the Duke of Rutland, a nobleman very much beloved in Ireland. (p. 178.) The Marquis of Buckingham ſucceeded him in January 1788. During his adminiſtration, the chief popular grievances were, the want of a limited penſion bill (p. 185), a reſponſibility bill (p. 188), tithes (p. 197), and the hearth-money tax (p. 192). An attempt to inveſtigate the abuſes in the public offices made this nobleman very unpopular. The conſequences of this enquiry, according to Mr. P. were truly calamitous (p. 199). "*Many* defaulters fled the country, *others* cut their throats, a *few* ſtood the brunt of enquiry". Throughout every part of this work we diſcover, that the author of it poſſeſſes a large ſhare of that talent, which all writers have looked upon as the firſt ingredient of genius, namely, invention.

"In the courſe of the year 1788", he informs us, p. 200, "the county of Armagh was diſturbed, by the increaſed animoſities and outrages of the Peep-of-Day Boys and Defenders. The two ſets (we preſume he meant ſects) had been advancing in numbers, ſyſtem, and ferocity ſince the year 1785; they aroſe, *like many conſiderable and tumultuary ſets*, or denominations of men, from mere accident". It was mere accident, of courſe, that organized the White-Boys, Right-Boys, and United Iriſhmen! He then proceeds to give his reader an hiſtory of "the Defenders", which he has compiled in this manner: he has copied *verbatim* Sir Richard Muſgrave's account of their origin; and, in his own account of the courſe of their progreſs, he has ſelected from the Baronet's accurate Hiſtory, ſuch parts as ſuited his purpoſe; and has carefully omitted thoſe in which their real deſigns are unmaſked. We therefore refer our readers to Sir Richard Muſgrave's Hiſtory, third edition, vol. i. p. 61; where they will find an account of the murders and atrocities of this popiſh banditti,

banditti, from the time of their organization, until they *merged* in the ſociety of United Iriſhmen.

We have been obliged to give an epitome of, rather than a criticiſm upon, this part of Mr. Plowden's ſecond volume. He has, in his pages, recorded the events which took place; and, though he has given the ſpeeches of the opponents of government at length, and has abbreviated the replies; yet every intelligent reader (who has patience to wade through this part of his book) will eaſily diſtinguiſh eloquence from bombaſt, argument from declamation, and the voice of reaſon from the clamour of faction and party.

We have noticed that epidemic popular frenzy, which hurried ſuch numbers, even of the loyal part of the Iriſh nation, to the brink of deſtruction. Fortunately, the conſequences of the French Revolution, and particularly Mr. Burke's book, at length opened the eyes of the reflecting part of the Iriſh community to their folly, violence, and danger; and many then diſcovered, that their oppoſition to the government, their inflammatory ſpeeches to an inflammable people, with the innovating doctrines then afloat, would inevitably lead to the overthrow of the conſtitution, and the introduction of anarchy, and its conſequences. Many alſo became at laſt convinced, that they had been made dupes, and had been aſſiſting to play the game of Iriſh faction, and ſeparation from Great Britain.

We are now arrived at the year 1791.

"It may appear ſingular", remarks this writer, "that ſeveral years had now gone over, ſince Ireland had become independent in her legiſlature and free in her trade; that the great body of the Iriſh people, who were ſtill oppreſſed with a *grievous code* of penal ſtatutes, ſhould have attempted no public meaſure to be admitted to the enjoyment of that conſtitution, which their countrymen ſo triumphantly boaſted of having aſſerted and obtained".

(The conceſſions hitherto obtained were of no value in this gentleman's eſtimation,) "The voice of the nation had been loud and *unanimous* for univerſal toleration, and *indiſcriminate participation* of civil rights by every Iriſhman"; we preſume he meant to ſay *political rights*, the former having been already obtained: and when he inſiſts upon the unanimity of Iriſhmen on this point, he forgets that he had ſo lately acquainted his reader of the difference of opinion, which he had admitted to exiſt among the volunteers, and other public bodies in that kingdom, upon the policy of yielding to the Catholics the *elective franchiſe*.

Mr. P. ſoon after informs his reader (pp. 318, 321), "that the patriots who, almoſt to a man, were favourable to the

claims

claims of the Catholics, declined bringing them forward before Parliament, becauſe the very circumſtance of their being moved from the oppoſition bench would be a ſure ground of rejection: the Catholics could not but obſerve the indiſpoſition of government to conceſſion daily increaſe; and the day of remonſtrance and redreſs vaniſh behind the cloud of rigour and coercion, now aſſumed neceſſary to be exerciſed upon the people". We are really at a loſs to diſcover, to what meaſures of coercion and rigour this writer here alludes.

The Convention or Gunpowder Bills had not yet paſſed, nor was the Habeas Corpus ſuſpended, though the Defenders were in poſſeſſion of ſix counties, and a Catholic Parliament was ſummoned to meet in the capital; and as to the unanimity of the patriots, did we chooſe to mention names, which we have all along, as much as poſſible, avoided, we could enumerate ſome of the moſt reſpectable, who, alarmed at the alliance, offenſive and defenſive, lately concluded, between the moſt violent of the Catholic body, and the notorious Republicans of the country, became immediately hoſtile to their claims.

Did our readers require any additional proof, that as yet no rigour or coercion was reſorted to by the Iriſh Government, and that even the Roman Catholics themſelves were not unanimous in then bringing forward their claims, the proceedings of this *Catholic Committee* or Parliament (according to Mr. P.'s own account) are an anſwer to this unwarrantable aſſertion. This legiſlative aſſembly met upon the 11th of February, 1791*. The magiſtrates of Dublin wiſhed to diſperſe it, but the government would not permit them; and the † moſt reſpectable and loyal part of the Catholic body, with Lord Kenmare at their head, alarmed at the violence of this Committee, and diſguſted at the lead which certain democratic characters had taken in it, ſeceded, to the number of ſixty-four, from this meeting. Mr. Plowden aſſerts, that "the caſtle having intimated to thoſe gentlemen of the Catholic body, upon whom they had a more immediate influence, how offenſive to government this connection and union between the Catholics and *Diſſenters* were, hence aroſe that ſeceſſion from the Committee‡".

The Government of Ireland had no other influence upon Lord Kenmare and his party, but what their loyalty and good ſenſe gave it; and, at this period, no ſpecific political connection had *as yet* taken place between theſe ſects; the Re-

* Dr. Duigenan's Fair Repreſentation, p. 115.
† See Hiſt. Review, p. 324, where he admits the fact.
‡ Ibid.

port

port of the Secret Committee of the Iriſh Houſe of Commons informing us, that the firſt *official* communication between the Catholic Committee and the Diſſenters took place early in 1792. The truth is, that this Catholic Committee, having from its firſt formation, made an alliance with every factious individual, avowed republican, city orator, and deſperate adventurer, the Lords Kenmare, Fingal, and their friends, who looked up to Parliament for relief*, ſeceded from this democratic convention, neither liking the company of which it was compoſed, nor the proceedings it adopted; and the ſubſequent fate of ſo many of thoſe demagogues has juſtified the conduct and ſuſpicions of theſe very reſpectable individuals.

Even after their ſeceſſion, a ſecond ſchiſm took place; for this writer informs us (p. 325),

" that they (the Committee) appointed twelve gentlemen, to take, without delay, ſuch ſteps as they ſhould deem expedient for their relief: thoſe gentlemen accepted the truſt; but, after having repeatedly met, two of them differed in opinion, with regard to the propriety of coming forward at that particular period, and declined complying with the direction they had received."

Such was the *unanimity* among the Iriſh Catholics, upon the propriety of then coming forward with their *claims!* and ſuch is this writer's conſiſtency between the facts which he records, and the aſſertions he makes! We next learn from this work, " that the ſummer paſſed over without any circumſtance of notability relative to the Catholic body". The loyal Proteſtants, who were hunted from their habitations by that Catholic banditti, the Defenders, would not, we fancy, perfectly agree with Mr. Plowden: we are, however, ſatisfied, that they will not entirely contradict his next conjecture, (p. 330) " that it appears highly probable, that meaſures were carrying *on in concert*, between the Proteſtants of the North, chiefly Diſſenters†, and the body of the Roman Catholics". *They* well remember, that in this year was founded the *cele-*

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* And, becauſe they dared to addreſs the government, and to ſpeak the loyal ſentiments which they felt, this Committee, in deriſion, ſtyled them " the Addreſſers", an epithet which Mr. P. almoſt every where alſo gives them.

† Dr. Duigenan, in his Fair Repreſentation, ſtates, that the Diſſenters in Ireland are not one to eight to the Catholics. The Catholic Convention, which met in Dublin, in 1792, firſt broached the poſition, that Catholics exceeded Proteſtants in the proportion of three to one. Mr. P. makes the number of the Diſſenters in Ireland equal to that of the Proteſtants!!! Hiſt. Review, vol. ii. p. 372.

brated Society of United Iriſhmen, whoſe object was "to promote a brotherhood of affection (for the purpoſes of inſurrection and treaſon) amongſt Iriſhmen of every religious perſuaſion"; and into which were immediately aſſociated, Diſſenters and Catholics, Deiſts, Free-thinkers, No-thinkers, and other Proteſtants of this deſcription. Theobald Wolfe Tone, *then* agent to the Catholic Committee, was the father of this Society, and the compoſer of ſome of the *moſt admired* manifeſtoes that iſſued from both.

"The acts of this period", Mr. Plowden ſays, "are to be *retailed* as they took place, and not as they may now appear in the eyes of thoſe, who conſider every act or tranſaction as tainted with treaſon, becauſe *ſome* of the actors in them were afterwards guilty of treaſon. *It is requiſite* to ſhow, that theſe firſt Societies of United Iriſhmen differed from thoſe who afterwards entered into rebellion: here nothing was ſecret, nothing ambiguous, nothing inconſiſtent with the duty of a loyal ſubject." P. 330.

If any perſon wiſhes to eſtimate the truth of this aſſertion, let him read the reſolutions, teſts, oaths, &c. of the *Iriſh Union* or brotherhood, given at large in the Report of the Secret Committee of the Iriſh Houſe of Commons in 1798, and ſee how conſiſtent they are with the duty of loyal ſubjects. Mr. P. did not think proper to introduce theſe documents into his bulky Appendix.

We ſhould now follow this Hiſtorical Review, as it is called, in its account of the proceedings of the Catholics of Ireland; but here we find our materials growing to ſuch a ſize under our hands, that it becomes impoſſible for us to give more than a few ſpecimens ſelected from the reſt. The whole connected account, which is by far too extenſive for any periodical work, will be ſoon laid before the public, by the friend to whoſe labours we have been ſo much indebted, and will amply ſupply every deficiency in our obſervations.

When he arrives at the year 1792, Mr. P. informs us, that "the whole Catholic body, on ſome ground or other, was now worked up to an abſolute expectation of relief". This *ſome ground or other*, we ſhall explain for him, ſince he has omitted to do ſo. The counties of Meath*, Weſtmeath, Louth, Longford, Cavan, &c. were then in the poſſeſſion of the Defenders, juſt then *merged* in the Societies of United Iriſhmen. This banditti hunted from his home every loyal man who refuſed to ſurrender his arms, murdered ſome of the

* See the Report of the Secret Committee of the Iriſh Parliament in 1793.

moſt

moſt active magiſtrates, and thereby intimidated the reſt; beſides which, a CATHOLIC COMMITTEE or Parliament was then ſitting in the metropolis, and levying taxes throughout the kingdom, in which its mandates and circular letters were implicitly obeyed, while the Acts of the Parliament of Ireland were a *dead letter* in their Statute-book.

Theſe proceedings having been properly noticed by grand-juries, &c. Mr. P. tells us, that "a vindication of the conduct and principles of the Roman Catholics of Ireland, from the charges made againſt them, by certain *grand juries* and *intereſted bodies*, (that their conduct was inflammatory and ſeditious) was publiſhed by order of the Roman Catholic Committee". Now to ſatisfy our readers, that theſe grand-juries had ſome foundation for their charges, we ſhall produce an extract from this very compoſition, as a ſpecimen of the nature of an Iriſh Catholic vindication, and of the moderation of the aforeſaid Committee. In this publication, after a recapitulation of all the grievances of which they ſtill complained, theſe writers, who are *vindicating* themſelves againſt the charge of inflaming the public mind, conclude thus.

"Such is the ſituation of three millions of good and faithful ſubjects, in their native land—excluded from every truſt, power, and emolument in the ſtate, civil or military, excluded *from all the benefit of the conſtitution in all its parts!*—excluded from all corporate rights and immunities—expelled from grand juries, *reſtrained* in petty juries; excluded from every direction, from every corporate ſociety, from every eſtabliſhment occaſional or fixed, inſtituted for defence, public police, public morals, or public convenience; from the Bench, from the Bank, from the Exchange, from the Univerſity, from the College of Phyſicians,—from what are they not excluded?"

This vindication (as they were pleaſed to call it) was publiſhed and diſſeminated ſoon after Sir H. Langriſhe's Bill had paſſed; and after they had declared by their *ultimatum* in February, that the *elective franchiſe*, under certain modifications, and the right of being choſen as grand jurors and county magiſtrates, was all that "either in ſubſtance or principle they aſpired to". The public acts of this committee proved the connection between its members and the ſocieties of United Iriſhmen. The moſt reſpectable part of the Catholic body had ſeceded from it, of thoſe that remained, many were probably kept ignorant of the true deſigns of the leaders, who directed all its proceedings. But it is now notorious that its agent, Tone, was the founder of the Society of United Iriſhmen, that its ſecretary is at this moment in exile for his treaſons; that many of the members were implicated in the rebellion; that ſome fled from juſtice, and others were ſtrongly

ſuſpected;

ſuſpected; and that one of its moſt leading adviſers was a member of the Rebel Iriſh Directory in 1797; and another, Miniſter Plenipotentiary to the French Directory. It is alſo notorious, that they gave their agent, Tone, 1534l. 2s. 6d. for his trouble in compoſing thoſe manifeſtoes which corrupted the public mind, and that they paid the ſum of 2113l. 1s. 4d. to printers alone.

Still we find the Catholic body continually gaining ground, and obtaining new advantages. In 1793, an expreſs bill for their relief was paſſed. This gave them the elective franchiſe, *unqualified*, which the year before they had only aſked for under certain reſtrictions, mentioned in their pretended ultimatum. It ſuffered them to be grand jurors, and petty jurors, in both of which capacities they now ſerve. It permitted them to carry arms; it permitted them to bear commiſſions in the navy and the army, both of which Catholic gentlemen now fill; it removed every reſtraint from property, every reaſonable ground of complaint; it put the middling and lower claſſes upon a *perfect equality* with their Proteſtant fellow ſubjects; and it excluded the upper claſs alone (conſiſting of a few noblemen or gentlemen of large landed property) from ſitting and voting in parliament, or from holding the office of Lord-Lieutenant, and certain others of the higheſt offices and ſituations in the ſtate, "unleſs they ſhall have taken, made, and ſubſcribed the oaths and declarations, and performed the ſeveral requiſites which by any law heretofore made, and now of force, are required, to enable any perſon to ſit or vote, or to hold, exerciſe, and enjoy the ſaid offices reſpectively".

Such were the *only* reſtrictions ſuffered to remain in 1793 (which ſtill remain) upon the Roman Catholics of Ireland; and theſe were conceived to be abſolutely and indiſpenſably neceſſary, as ſurely they are, for the preſervation of the Proteſtant Government in Ireland. Theſe reſtrictions affect only the higheſt claſs of the Iriſh Roman Catholics, the reſt being, as we before obſerved, from that time, put on an equal footing with all his Majeſty's other ſubjects in Ireland. What has followed? Here let us pauſe—Our reflections are too painful to be purſued; but too obvious not to be anticipated.

Let us fly from them to the Hiſtorical Review. "The paſſing of the Roman Catholic Bill in this ſeſſion was", obſerves this writer, "a matter of the moſt ſerious importance to the political exiſtence of that kingdom. By this Act the preſent ſtate of the Roman Catholics of Ireland *is ſettled*. The vague term of CATHOLIC EMANCIPATION was uſed before the paſſing of this Act. It has ſurvived it, *every man appears to annex his own meaning to it*"! But what meaning

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it can really have, after the paſſing of ſuch an Act, except miſchievous deception, it is not eaſy to ſay.

Still, however, as if nothing has been obtained, turbulence, *defenderiſm*, and public outrage continued and increaſed; and, in 1795, Lord Clare, the late Chancellor, narrowly eſcaped aſſaſſination. We now come to a moſt extraordinary aſſertion of Mr. Plowden.

"In this year", he ſays, "the name of the *Peep-of-day* Boys was changed into that of *Orange-men*: at firſt no perſon of conſequence was admitted in it. The firſt lodge was formed on the 21ſt of September, 1795. Like United Iriſhmen, they were ſoon affiliated, and their teſt", he ſays, was "in the awful preſence of Almighty God, I ſwear that I will, to the utmoſt of my power, ſupport the King and the preſent Government, and I do further ſwear, that I will uſe my utmoſt exertion *to exterminate all the Catholics of Ireland*"!!

A more unjuſt, malicious, or unfounded calumny never was invented! nor can we ſufficiently expreſs our indignation and aſtoniſhment, that an Engliſh barriſter ſhould have ſo far ſuffered himſelf to be impoſed upon by his informers, as thus to give, as a part of the oath of the Orange Societies, a falſehood invented by the Iriſh rebels to inflame the minds of the lower orders of Catholics; and to impute to them a connection with a banditti that had been ſuppreſſed before their inſtitution. The pretended oath is evidently ſuch as no Proteſtant in Ireland could have been induced to take; it being very far from a tenet of *their* faith, that they ought to *exterminate* heretics. Can our readers for a moment believe it poſſible that Iriſh noblemen, members of parliament, clergymen, grand jurors, magiſtrates, merchants, gentlemen, and others, many in reſpectable ſituations in the army, militia, &c. would have taken an oath which thus involved a determination *to exterminate Catholics?* Their rules and declarations will hereafter be publiſhed at large, in the mean time, ſuffice it to inſert here, the fifth rule of the Society of Orange-men: "that no perſon *do perſecute or upbraid* any one on account of his religious opinions; but that he will, on the contrary, be aiding and aſſiſting to every loyal ſubject *of every religious deſcription*". We do not heſitate to aſſert, that this body aſſociated upon the pureſt principles of loyalty, and was utterly incapable of the wickedneſs which, for the vileſt purpoſes, was attributed to it. This falſehood, of imputing to Iriſh Proteſtants an intention to exterminate Papiſts, is however a very ſtale device, and was attempted alſo in 1641, as we have already ſeen, and on various other occaſions.

We cannot purſue the progreſs of increaſing turbulence and danger in Ireland, to the breaking out of the Rebellion on the

the 23d of May, 1798, and the progreſs of that horrible event has been ſo minutely and ſo faithfully detailed by Sir R. Muſgrave, that it cannot be neceſſary for us to ſay much upon it. His work is conſidered as authentic by thoſe who witneſſed the ſcenes he deſcribes. There is hardly a fact in his book, which is not vouched by affidavits and ſtate-papers in his Appendix: and what is the defence which his opponents make for their party? They charge his Majeſty's troops and officers with perpetrating barbarities, which no man, who knows the characteriſtic humanity of a Britiſh army, can poſſibly believe. Such of our readers as may think proper to compare Sir R. Muſgrave's Hiſtory of the Iriſh Rebellion, with this part of Mr. Plowden's Review, will obſerve that all the leading facts detailed by the Baronet are copied in this work, with the addition of the author's *own comments*, which in truth differ very materially. Omitting, however, for want of room, many miſrepreſentations of this author, both in this and other parts of his work, which will be expoſed in the ſeparate publication to which we have already alluded, let us haſten to the ſumming up of the whole.

The adminiſtration of Lord Cornwallis has had the eternal honour of having effected the great meaſure of a legiſlative UNION between Great Britain and Ireland.

Mr. Plowden's compilation upon this ſubject, collected from the newſpapers, and anti-union publications, and containing moſt of thoſe groſs calumnies, which violent partiſans, deſtitute of ſhame or candour propagated, to render this great meaſure odious to the people of Ireland, is, in our opinion, little calculated to reconcile to the Union thoſe who condemned and oppoſed; or, to do juſtice to the motives of thoſe who approved and ſupported it. His hiſtory of this meaſure is introduced by the following obſervation:

"In ſome families of the higheſt conſequence, the father and the ſon voted on the oppoſite ſides; and this political variance produced no domeſtic difference. It muſt, however, *in truth* be admitted, that the nerves of ſeveral of the members in both Houſes of Parliament were from the ſhock of the late rebellion ſo much weakened, that they unconditionally ſurrendered the exerciſe of any diſcretion upon the ſubject—many of them too readily gave up the prepoſſeſſions and convictions of their whole lives, to the momentary lure of advantages *holden* out to the ſupporters of the meaſure; and ſome it cannot be denied baſely ſold what they ſincerely thought to be the intereſt of their country, for their preſent gain"—

which illiberal and ſcandalous paragraph, rendered into plain Engliſh, means, that cowards, fools, and rogues, were the chief ſupporters of this meaſure.

We greatly fear that ſome of Mr. Plowden's readers will be malicious enough to doubt the ſincerity of his approbation of the Union, which he has, throughout his work, recommended as the only remedy for all the miſeries of that country, when they meet in his hiſtory of this great meaſure, ſuch paragraphs as the following:

"Although the horrors of the late Rebellion had now merged in the feelings and irritations created by the queſtion of Union; ſtill the old means of proclaiming different diſtricts to be in a ſtate of diſturbance was reſorted to (mark, reader, Lord Cornwallis was then Lord-Lieutenant) and it is not a little remarkable, that the firſt County proclaimed to be in that ſtate, was that of * Galway, on the 12th of February, in which county, the earlieſt and moſt vigorous exertions had been made in favour of Union: whence many concluded, that the advocates for that meaſure, ſuch as were the Earl of Clanricard, and moſt of the nobility and gentry of that county, conſidered that it would be the more effectually carried, the more the people were ſubjected to military rule and influence."

And in a note to the page, containing this paragraph, is given a return of the effective force of the Engliſh militia and regiments of the line ſent to Ireland in Auguſt, 1798, in conſequence of the rebellion.

Again, in p. 977,

"If credit be allowed to the anti-unioniſts, the meaneſt artifices were practiſed to obtain ſignatures to the ſeveral addreſſes: and the loweſt of the rabble were invited to ſubſcribe their names, or affix their marks†."

Again, in p. 1024,

"In returning from the Houſe, ſome of the members were inſulted by the populace for ſupporting the Union: no ſerious miſchief enſued—applications were made to the Viceroy for protection, and from that time forward, *under pretence* of ſecuring the members from inſult and *real outrage*, a regular guard of cavalry was mounted in Foſter's Place, near to the Parliament Houſe."

Again, p. 1024,

"When the number of place-men, penſioners, and other influenced members who had voted on the late ſlender diviſion is conſidered, the

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* The County of Galway was proclaimed by the Lord-Lieutenant and Privy-Council, in conſequence of the revival of the horrid practice of *houghing* cattle in that county.

† A moſt infamous falſehood, invented to make the meaſure odious: all the Roman Catholics, biſhops, and prieſts of the kingdom, voluntarily ſigned the addreſſes in favour of the Union, and the latter got their flocks to do ſo; ſuch is their influence.

Miniſter

Miniſter had but little grounds of triumphing in his majority of 48; if from them were to be collected the genuine ſenſe of the independent part of the Houſe, and of the people of Ireland whom they repreſented."

Theſe paragraphs in his work are not given as the ſpeeches of violent anti-unioniſts, but are his own reflections upon the events which he has undertaken to record; how far they may be the reflections of one who is a ſincere friend to the meaſure of an union, and who wiſhed to reconcile others to it, which was pretended to be "the primary object of his publication", every reader muſt determine for himſelf.

Were we to ſit down, and write an hiſtory of the Legiſlative Union between Great-Britain and Ireland, it would be very different from Mr. Plowden's compilation: we ſhould not inſinuate to our readers, that it was carried by fraud, force, and bribery; we ſhould inform him, that ſome of the beſt, wiſeſt, and moſt independent men in Ireland conſcientiouſly ſupported the meaſure; whilſt numbers of the moſt loyal oppoſed it. The ſelection of the beſt ſpeeches on both ſides which we ſhould make, would prove to him, that the anti-unioniſts had the advantage in thoſe arguments which appeal to the paſſions, the unioniſts in thoſe which bring conviction to the underſtanding; we ſhould tell him, that the more the meaſure was coolly conſidered, the more ſupporters it found; that numbers of its loyal opponents, when they perceived all the Separatiſts and Jacobins of that country violent in their oppoſition againſt it, became unioniſts. We ſhould inform him, that by far the greater proportion of the men of property in Ireland were favourers of the meaſure: that falſe ideas of nominal independence, and the empty pride of national conſequence, at length yielded to the influence of cool and deliberate judgement, and to a conviction of the deplorable ſituation to which factions, and *patriots* had brought their country: nor would our reſpect for truth have allowed us to inſinuate, that a military guard was poſted near the Houſe of Commons to overawe the Parliament; but we ſhould ſtate the fact, that ſuch was the violence to be apprehended from the mob of Dublin, that the members of that Houſe were obliged to carry piſtols in the noon-day for their protection; and that a guard was indiſpenſably neceſſary to inſure their ſafety, and to enable them to exerciſe their deliberate judgments.

Had we undertaken to give an hiſtory of the Legiſlative Union of the two Kingdoms, we could not have refrained from paying the humble tribute of our applauſe to that great ſtateſman, who planned this admirable meaſure, and had the firmneſs to carry it into execution, at the moſt awful and eventful period of

our hiſtory; nor could we have omitted to expreſs our admiration at the talents of the Iriſh Miniſter, who, "though in the May-morn of his youth," carried the meaſure through the Iriſh Houſe of Commons, with that eloquence, temper, and dignity, which has raiſed his character ſo high in the eſtimation of his friends in both kingdoms; and which left his *violent* opponents at a loſs which moſt to admire, the wonderful powers of his mind, or the aſtoniſhing command of his paſſions.

We have now finiſhed the third and laſt part of our ſtrictures upon this Hiſtorical Review of the State of Ireland. As a literary work it is beneath criticiſm; and as an hiſtory it would have been below notice, were it not unfortunately calculated to do infinite miſchief among *that claſs* of readers, to whoſe feelings it was written, and whoſe errors and prejudices it may confirm; we have therefore thought it not altogether a waſte of our time, to notice its inconſiſtencies, detect its miſrepreſentations, and to ridicule its abſurdities. We have only to lament, that its author did not recollect the ſage advice which Mr. Juſtice Blackſtone, in his Commentaries on the Laws of England, gives to writers of a certain deſcription, "let men keep poiſons in their cloſets, but let them not vend them to the public as cordials".

ART. XII. *The Principles of Taxation, or Contributions according to Means; in which it is ſhown, that if every Man pays in Proportion to the Stake he has in the Country, the preſent ruinous and oppreſſive Syſtem of Taxation, the Cuſtom-Houſe and the Exciſe-Office, may be aboliſhed, and the National Debt gradually and eaſily paid off. By William Frend, Eſq.* 8vo. 72 pp. 1s. 6d. Mawman, 1804.

IT might naturally be ſuppoſed, that in this age and country, the knowledge of finance ſhould have arrived at the higheſt degree of perfection. Little can be expected to be added to the advantages of experience, after what has been contributed by the hiſtories of the different ſtates of Europe during the laſt century; a period embracing more facts that tend to illuſtrate the ſcience, than any which preceded it. The multiplicity and importance of the financial operations in this country would neceſſarily have exerciſed the minds, and improved the knowledge, of thoſe employed in them, even if the obliga-

tion impoſed on the ſtateſmen of a free nation to conſult the public opinion had not compelled them to ſtudy the wiſeſt modes of diſpoſing thoſe burthens which, under the moſt favourable circumſtances, muſt prove the ſevereſt teſts of their popularity. Correſpondent to theſe natural expectations has been the general opinion of judicious men, not only in England, but in all the enlightened parts of the world. It has been almoſt univerſally agreed, that our ſyſtem of taxation is more perfect than that of any other country; that the taxes are impoſed on properer objects; and, in proportion to their produce, levied at leſs expence, and with leſs vexation to the ſubject; and that, at leaſt in the theories of our ſtateſmen and writers, the perfection of the ſcience has been diſplayed; theories, not founded on imaginary hypotheſes, but formed with a due regard to the imperfections inherent in all political inſtitutions.

It will therefore be a matter of ſurpriſe to our readers, to find that Mr. Frend, in the pamphlet before us, has declared himſelf hoſtile, not only to the ſyſtem of taxation eſtabliſhed among us, but likewiſe to thoſe ſyſtems which have been recommended by the greateſt maſters of political œconomy. In the place of all other taxes, he wiſhes to ſubſtitute a general tax on property, which he thinks may be levied with very little expence, and very little vexation to the ſubject; and, at the ſame time, afford a produce greatly exceeding the preſent revenue of the empire.

He has not thought proper to aſſiſt us in calculating the produce of ſuch a tax, by giving any eſtimate of the national property. Indeed, his work has the appearance rather of a ſyllabus than a treatiſe: it contains ſufficient matter for diſputation, but very little argument. Mr. Frend contents himſelf with making bold aſſertions; and leaves both the facts and proofs neceſſary for their ſupport to be ſupplied by the induſtry of his readers.

In the Preface, which is almoſt one half of the whole work, an opportunity is found of making an attack on the principle of the Income Bill. It certainly is conſonant to juſtice, that the ſubject ſhould be taxed according to the value of his property, not according to his income, though taxes are ſuppoſed to be paid from income; it being the intention of ſtateſmen, at leaſt in common caſes, not to encroach on capital. The meaſure would likewiſe have a tendency to increaſe productive capital, as it would fall moſt heavily on the idle claſſes, whoſe capitals bear the greateſt proportion to their incomes. But it is not eaſy to ſee how it would, in Mr. Frend's words,

" pour

"pour in for every pound now raiſed at leaſt twenty times as much". Suppoſing the rate of taxation, the exemptions, and the honeſty of the contributors to remain the ſame, the produce muſt neceſſarily be leſſened. Mr. Frend ſeems to think, that the evident fairneſs of the tax would juſtify an increaſe of its rate. But it remains to be tried, how the land and fundholders would bear a tax almoſt twenty times as heavy as that impoſed by the Income Bill.

We doubt not, that the following paſſage will be received as it deſerves by moſt of our readers.

"The Watch Tax is only one among many proofs of the little attention paid by the late adminiſtration to ſound principles of finance, and the feelings of the people. We are now happy in a miniſter of a very different deſcription; and, as we are certain that he will not turn with ſullen pride and haughtineſs from every remonſtrance, the goodneſs of his heart is a pledge for the adoption of a meaſure which has carried the conviction of his underſtanding." Pref. p. ix.

We do not believe that the miniſter will be gratified by a compliment conveyed in theſe terms. We are not ſurpriſed to meet, in this work, with an attempt to degrade the character of the moſt illuſtrious ſupporter of that ſyſtem of finance, againſt which the author ſo vehemently contends.

Concerning taxation, it is obſerved, that

"it is either equitable or inequitable. If it is inequitable, it muſt be the conſequence of ignorance or intention: of ignorance, when a propoſed tax is conſidered as bearing upon all a juſt proportion, when that is not the caſe; or of intention, when the majority lays a more than due proportion on any individual or claſs in the community. To determine whether taxation is equitable or not, proportion is to be conſidered; and ignorance of the nature of proportion will moſt probably lead every legiſlator into error.

"Taxation is equitable, when each member is taxed in proportion to his means of paying the tax: it is inequitable, when each member is not taxed in proportion to his means of paying the tax. Thus, when two perſons having the ſame means are taxed unequally, or two perſons having different means are taxed equally, the taxation is not equitable. It would not be difficult to point out inſtances of inequitable taxation; for a poll tax, land tax, exciſe, cuſtoms, duties on law tranſactions, windows, houſes, receipts, would be inequitable taxes. To begin with the firſt, a poll tax: a man of 10001. a year would pay only the ſame as a man of 1001. or of 201. a year. They do not therefore pay in proportion to their means, and conſequently the poorer man is unjuſtly taxed. The land tax: if a man had no land, he would pay no tax, and the landholder is charged out of his proportion. The exciſe and cuſtoms: it is impoſſible to aſcertain the preciſe quantity of exciſeable or cuſtomable goods which each individual

dual ought to take; and, if he does not take any, he does not pay his proportion to the ſtate." P. 32.

Now, though the author's definitions of equitable and inequitable taxation may appear juſt in theory, they are undoubtedly falſe in practice. It is impoſſible to lay taxes which ſhall fall on all orders according to their means. The wages of labour, and the profits of the employment of ſtock, are, in their own nature, incapable of productive taxation. The wages of labour are regulated by the demand for it*. Let that demand remain the ſame, and the labour can be purchaſed only with the ſame quantity of ſubſiſtence. If a tax be impoſed on the wages, an addition muſt be made to them, amounting to the tax on the original and the addition. If the demand does not remain the ſame, if it be leſſened by the tax, then its operation is to reduce the quantity of labour, the ſource from which all taxes are paid.

The profits ariſing from the employment of ſtock are regulated by the competition of capitaliſts. Let that competition remain the ſame, and the employer will expect the ſame remuneration for the riſk and labour to which he is expoſed. A tax, therefore, whoſe direct object is to leſſen theſe profits, muſt at firſt diſcourage the employment of capital; and, by thus diminiſhing the competition, in the end increaſe the profits; or, in the moſt favourable caſe, recoil at once upon the general body of the people, with the aggravated burden of the profit of the capitaliſt on what he advances for the payment of it.

Taxes on conſumable commodities, to which Mr. Frend objects, appear to be the faireſt of all practicable taxes. Expence is in general a juſt meaſure of property, and they impoſe upon individuals burdens proportioned to their expences. That very circumſtance, which he mentions as an important objection to them, has been conſidered as their greateſt recommendation: the power of the individual to pay them or not, by uſing or not uſing the goods on which they are laid. The poſſibility of avoiding the burden makes it cheerfully borne. A tax of 30l. per cent. on the profits of the employment of ſtock might probably drive out of the kingdom a conſiderable part of the capital, and the induſtry it ſupports. Taxes on

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* The ſubſiſtence of the labourer muſt enable him to ſupport ſuch a number of children as will continue a ſupply to the demand, in that manner which the ſtate of the demand has rendered cuſtomary and decent. Smith, B. 5, Chap. 2.

conſumable commodities, which ſhould ſo diminiſh the quantity of ſubſiſtence and luxury which thoſe profits could procure, as to reduce their real value more than 30l. per cent. might probably be impoſed without diſguſting a ſingle capitaliſt.

Mr. Frend's objections to the exiſting taxes ſeem to aſſume that they exiſt ſingly. A land tax, he ſays, is unjuſt, becauſe it does not fall upon thoſe who have no land; but it is not unjuſt, if other taxes be impoſed on other ſorts of property, which ſhall affect them proportionably. The general tax on property would contain a land tax. What is called in England the Land Tax, is impoſed on property in general, though very unequally.

After ſtating, that the property of an individual ariſes out of one, two, or all of theſe three things, unproductive capital, productive capital, and perſonal induſtry, the author obſerves, that

"by unproductive capital, are meant certain valuables, which do not produce any increaſe to the poſſeſſor, as furniture of houſes, carriages, pictures, and the like: by productive capital, is meant property which produces a yearly rent, or money producing annual intereſt: by perſonal induſtry, is meant the application of mental or bodily powers to procure an annual income. The difficulty of comparing together two perſons, whoſe property depends in a different manner on theſe things, will be evident, from one or two examples. Suppoſe a man, with a wife and family, to be in poſſeſſion of 500l. a year, ariſing from productive capital; and to have beſides, a good houſe, well furniſhed, worth 3000l. Let another man, with a wife and equal family, have the ſame income, from perſonal induſtry, and an equally good and well-furniſhed houſe. What is the relative ſituation of one to the other? In productive capital there is no proportion between them; in unproductive capital they are equal; and in income they are alſo ſeemingly equal. But perſonal induſtry may be ruined or diminiſhed by a thouſand accidents; and, while the poſſeſſion of the unproductive capital makes the one totally eaſy in caſe of death, with reſpect to his wife and family; the other, if a prudent man, is endeavouring to ſave ſomething for their future proviſion. Hence it would be very great injuſtice to demand from each the ſame ſum. Suppoſe again, two men to have, from perſonal induſtry, the ſame annual income of 500l. the one poſſeſſing an unproductive capital worth 1000l. the other an unproductive capital worth only 100l. Let each have ſpent his 500l. when a tax of 50l. is demanded. To pay this, one reduces his unproductive capital to 950l. the other to 50l. and, at this moment, their relative proportion to each other, is that of 950 to 50, or of 19 to 1; but, the moment before the tax was paid, the relative proportion to each other was that of 1000 to 100, or that of 10 to 1. Thus ſuch a a tax would be, in a very high degree, unjuſt, ſince it changes ſo materially their relative ſituation."

That

That it would be unjuſt to demand from the individuals deſcribed in theſe caſes the ſame ſum, we readily allow; but nothing can be more fanciful than the laſt ſuppoſition. No ſtateſman ever propoſed a tax which ſhould be paid at a time, of all others, the moſt inconvenient. The payments for the land-tax are made at the uſual time of receiving rents. The taxes on conſumable commodities are paid by the conſumers when they are able to purchaſe the commodities. If a tax were impoſed on the individuals ſpecified by Mr. Frend, at a time when their annual incomes were ſpent, it would undoubtedly be extended only to the incomes of the ſucceeding years. The proportions of the burdens to be borne by them, ſhould be determined by eſtimating the ſums for which they could exchange their reſpective advantages, of which their unproductive capitals might conſtitute only an inconſiderable part.

The great queſtion—How are the contributions from the different ſorts of property to be regulated? which we might expect to form the moſt important part of a work of this nature, is very looſely treated. The author luxuriates moſt in a triumphant compariſon of the conſequences of equitable and inequitable taxation; forgetting that every man allows equitable taxation to be deſirable, though he may deny that it is poſſible.

Having demonſtrated, as he imagines, that all the eſtabliſhed modes of taxation are to be rejected, Mr. Frend proceeds to ſtate his plans of reformation.

"I ſhould propoſe then, firſt, that a five-hundredth part of the taxable means ſhould be required by the ſtate. This tax will produce much more than the preſent Income Act; and, therefore, at the ſame time that this tax is laid, one million a year ſhould be taken off from the Exciſe, and thus a diminution is begun in that very injurious and inequitable mode of taxation." P. 53.

Our readers, we doubt not, will admire the facility of Mr. Frend, in making ſuch important aſſertions, without adding a ſingle argument or document to ſupport them. How do we know that the produce ariſing from the demand of a five hundredth part of the taxable means, will exceed the produce of the income-tax by one million? The taxable means of a landholder we will ſuppoſe fifty times his income, and conſequently a fiftieth part of his taxable means a tenth of his income. The landholder's taxable means bear a greater proportion to his income, than thoſe of any other proprietor; and we therefore muſt conclude, that the tax will produce much leſs than one requiring a tenth of all incomes, and probably leſs than the preſent Income Act.

Mr. Frend then ſuggeſts, that the tax ſhould be increaſed annually; and adds, that this brings him to conſider the nature

of prudent and imprudent taxation. We confeſs we do not ſee how. The diſcuſſion of this point is a pure digreſſion, connected neither with what precedes or what follows it. Nothing can be more rambling than the method of the author; his work has little to pleaſe the admirers, either of juſt or of elegant reaſoning.

With regard to the method of levying the general tax, he obſerves, that

"the ſubject's difficulty in obeying the regulations will not be conſiderable. A ſchedule will be delivered to him, and it will be his part only to mention his income, and the nature of the capital or occupation from which it ariſes: the calculations will be made by the aſſeſſors of the pariſh, according to the rules laid down by the legiſlature. An oath indeed ſhould never be required, nor will it be thought of, when the preſs is held in that eſtimation by the legiſlature which it deſerves. If the ſchedule returned is falſe, the purchaſe of the property at one tenth more than the actual valuation, will be ſufficient in one or two inſtances to prevent the ſtate from receiving material injury; but Government alone ſhould be allowed to be the purchaſer: any other plan produces thoſe peſts of ſociety, which abound only in a declining ſtate, ſpies and informers."

Of this paragraph, part is abſurd, and part is unintelligible. How a free preſs can act in the ſtead of an oath is a myſtery, which, we venture to ſay, is known only to the author, and thoſe who have the advantage of his converſation. If he means that Government ſhould make all the purchaſes which would be neceſſary in the preſent ſtate of public morals, he is not a good reaſoner; if he thinks that the ſtate of morals would be materially altered by the adoption of his principles of taxation, he is not a profound philoſopher. By what method is Government to procure the information that ſhould direct it in its purchaſes? Againſt inquiries into property, Mr. Frend exclaims with unappeaſeable violence. The examination is an inquiſition; the commiſſioners are inquiſitors; but if Government is to proceed upon mere gueſſes, the waſte of public money would be incalculable. Theſe gueſſes too muſt be formed entirely from appearances; they will make no allowances for debts, and muſt either oppreſs the debtor or betray his circumſtances.

Property has often, in the mind of the poſſeſſor, an ideal value ſuperadded to its real value. Suppoſe the proprietor to eſtimate his eſtate at 10,000l. and that Government, purſuing Mr. Frend's plan, gives him 11,000l. and takes the eſtate into its own hands. We will allow that it is ſold for 11,000l. and that no apparent loſs is incurred by either government or the proprietor. Yet who will ſay, that the latter may not be a very great ſufferer? The eſtate might be ſold for the larger ſum,

ſum, on account of ſome advantage belonging to it, utterly independent of its produce, the fund from which the tax is to be paid: for this value it may be ſaid, that he receives a compenſation in the 1,000l. which is exactly what it brings in the market. But he may ſee it in other values, derived from its being the inheritance of his anceſtors, the ſcene of his paſt life, the ſeat of his friendſhips; for which, he receives from Government no compenſation at all.

What Mr. Frend has to propoſe for the payment of the national debt, is contained in an Appendix of two pages. It labours under that indiſtinctneſs which prevails over the whole work. He ſays, that

"in paying off the national debt it is to be obſerved, that the contributor will by no means contribute ſo much as is imagined. Suppoſe one hundred millions of the 3 per cent. Conſols paid off, and the taxes diminiſhed by the intereſt paid on the principal, that is, by three millions a year. There is, conſequently, a reduction in the prices of a variety of commodities, by which every contributor is a gainer; and as the national debt is decreaſed a fifth, the other four fifths will be raiſed in value, and with it the value of eſtates."

What Mr. Frend means by the value of landed property riſing with that of funded property, it is not eaſy to underſtand, as he has not aſſiſted us with any explanation. The value of funded property will riſe upon the payment of a conſiderable part of the debt, in conſequence of the new ſecurity which is added to it; but the value of land will certainly experience no correſpondent increaſe. Nothing can augment the *real* value of land, except what augments its produce; but the payment of a part, or the whole of the debt, has no direct tendency to augment that produce. By diminiſhing the taxes, it leaves indeed a greater part of the produce to the free enjoyment of the landlord; but in the ſame way it leaves a greater part of the intereſt of his money to the free enjoyment of the ſtockholder. Both proprietors are materially benefited by the meaſure; but the latter more than the former.

Whatever be their opinion of the practicability of the plan of Mr. Frend, we doubt not that moſt judging men unite with him in his wiſhes for the payment of the debt. The miſerable ſophiſtry of thoſe who aſſert, that the money with which the intereſt of the debt is paid, is only circulated from one ſubject to another, has often been anſwered. The intereſt is not paid with money; it is paid with the produce of that labour, of which it transfers the command. This is wrung from the landlord, the merchant, and the manufacturer; the former it renders incapable of improving his lands, the latter of accumulating new capital, which ſhall give motion to new labour, and thus it diminiſhes the energy of all the grand cauſes of national proſ-

perity. The main queſtion is—Shall we continue to bear this burden, or incur thoſe other burdens, by means of which we may be relieved from it? And this is undoubtedly a queſtion which admits of argument; though the deciſion will not be difficult. It is ſaid, that the public funds unite a great body of proprietors in the ſupport of government, and that they afford great facilities to commercial operations; but it muſt be acknowledged, that Government is as often weakened as ſtrengthened by the conduct of the ſtockholders: that their trepidation is at leaſt as hurtful, as their zeal is ſalutary; and we need not deſpair of a ſubſtitute, equally uſeful to commerce, being eaſily found. Give up, it is ſaid, part of your property for the payment of the debt, you will ſuffer only a temporary inconvenience, and will remove a perpetual burden; but it ſhould be obſerved, that this part of the property of individuals, which will be taken from their capitals, or, in many caſes, from that portion of their incomes which would be accumulated into their capitals, would have been continually producing a revenue equal to that burden. One of the moſt important objections to the exiſtence of a national debt, we do not remember to have ſeen ſtated; it conſtitutes a claſs of proprietors unknown to the natural ſtate of ſociety. The landlord is uſeful to his tenants, and they are uſeful to him; their relative ſituations produce on one ſide protection and regard, on the other affection and reſpect. The ſame is true of merchants and manufacturers, and thoſe who are ſupported by them. But the mere ſtockholder poſſeſſes wealth, without the ſame dignity, authority, or uſefulneſs; in his caſe is wanting that relation which the conſtitution, and therefore the ſtability and happineſs of ſociety require to exiſt, between wealth and the ſources from which it is derived.

We have forborne hitherto to notice the hints of Mr. Frend, that a great reform in the repreſentation is neceſſary previous to the execution of his plan. Every man, he thinks, muſt be conſcious that the tax is the act of his repreſentative, before he can be expected to pay it with that honourableneſs which will render it productive. We recollect, however, that this reform in the repreſentation muſt precede the inſtilment of thoſe high and honourable principles, into the maſs of the people, which he anticipates with ſuch pleaſure; and are therefore afraid of the experiment. We recollect, that a ſimilar experiment was tried in France when it laboured under financial difficulties. The national debt of that country indeed ſoon diſappeared; but neither the landholders or the ſtockholders had any reaſon to congratulate themſelves on the meaſures of the philoſophic financiers, who repreſented the whole body of the nation.

BRITISH

BRITISH CATALOGUE.

POETRY.

Art. 13. *A Supplementary Epiſtle to the Correſpondence between Mr. Bowles and Mr. Adam. Addreſſed to the Man who calls himſelf a Chriſtian.* 4to. 21 pp. Harding. 1804.

The nature of the Correſpondence here mentioned, will be ſeen in a ſubſequent article (ſee Miſcellanies). The preſent publication contains a moſt virulent abuſe of Mr. Bowles. The writer is one whoſe political creed is, that every evil the nation can ſuffer, will be a juſt puniſhment for rejecting the public counſels of the late Duke of Bedford. Whoever recollects what the tendency of thoſe counſels was, (which we ſhall not here repeat) will be able to judge what regard muſt be due to ſuch a partizan. Of his poetry, let a ſpecimen exemplify the ſtyle.

" Thou painted ſepulchre! thou whited wall!
Thou compound baſe of intereſt and gall!
Look in *the Letter* of the ſacred Code;
(*The Spirit* in thy heart has no abode!
As in the alembic of thy mind it lay,
The pure æthereal ſpirit ſum'd away);
That very Letter ſhews thy vain pretence,—
When thou'rt call'd Chriſtian in the proper ſenſe." P. 3.

This is railing; but is it writing? Such poetry is well matched with ſuch politics.

DRAMATIC.

Art. 14. *The Soldier's Daughter, a Comedy in Five Acts; now performing with unbounded Applauſe at the Theatre-Royal, Drury-Lane. By A. Cherry, of the Theatre-Royal, Drury-Lane. The Eighth Edition.* 8vo. Phillips. 1s. 6d. 1804.

What effect this production might have on the theatre, with all the aids and artifices of dreſs, ſcenery, ſtage trick, &c. it is not for us to determine. All we can pretend to ſay is, that it did not much exhilarate the gloom of our garret, or ſooth the deſpondency we felt at the angry ſcream of the milk-woman, vociferating to have her ſcore paid. Nevertheleſs, the title-page informs us, *credite poſteri*, that it has paſſed through eight editions!!!!!

MEDICINE.

MEDICINE.

ART. 15. *Three Letters on Medical Subjects, addreſſed to the Rev. Gilbert Ford: containing,* 1. *an Account of the Effects of an Aloetic Medicine, in the Gout, and other chronical Complaints;* 2. *a Practice which has been ſucceſsful in the individual Prevention of the late Epidemics;* 3. *an Account of the ſedative Properties of the granulated Preparation of Tin, in ſome Affections of the Mind. By John Ford, M. D. Cheſter.* 12mo. 55 pp. 2s. 6d. White. 1803.

It is not without concern, that we ſee a practitioner of long ſtanding, and, in other reſpects, of conſiderable reſpectability, writing in praiſe of a medicine, the preparation of which is kept a ſecret. One of the ingredients, indeed, of which it is compoſed, the author mentions, namely, aloes; but the *whole receipt* he does not publiſh, for "reaſons which (he conceives) it is neither incumbent on him to bring forward, nor neceſſary to trouble the world with." This, we fear, will not ſatisfy his brethren of the profeſſion; and we cannot refrain from recommending to the author's peruſal, a paragraph (ſect. xxii. ch. 2) in Dr. Percival's Medical Ethics*, which particularly applies to this point.

Conceiving that contagion is firſt received into the *primæ viæ*, through which it produces its effects upon the ſyſtem at large, the author, a few years ago, during the prevalence of the ſcarlet fever, and laſt year, during the prevalence of the influenza, recommended to perſons expoſed to theſe infectious diſorders, the uſe of his *ſecret* aloetic pills; the ſenſible operation of which, conſiſts in a gentle motion of the bowels. By this remedy, he is perſuaded that many perſons who conſulted him were ſecured from the effects of the contagion.

The author thinks he has diſcovered in granulated tin (a preparation frequently employed to bring away worms from the inteſtines) *a new ſedative.* The fact is ſo extraordinary, that we think it right to lay before our readers the account in Dr. Ford's own words, only remarking, that the granulated tin, when given in large doſes, pretty conſtantly produces ſome evacuation from the bowels. "The Hon. Mrs. B. in the eighth month of pregnancy with her ninth child, was affected by ſuch foreboding horrors of her ſituation, that, after the ineffectual trial of various nervous remedies, ſhe had recourſe to tincture of opium, and had increaſed the doſe from 20 to 100 drops. But the powerful agency of this medicine was temporary only; her diſorder, after its effect was over, recurred with increaſed violence. In this ſtate I ſaw her, and recommended a reduction of the opiate to 20 drops, and a quarter of an ounce of the tin medicine, to be taken at bed-time. When I viſited her the next day, I received a very pleaſing account of the effect of the medicine; but I cannot expreſs it better than in her own words, which were, "I am obliged to the medicine for a qui-

* See alſo our Review, ſupra, p. 269.

eter night than I have experienced for ſome time, and I hope you have a *mine* of the powder." She afterwards, by degrees, entirely left [off] her laudanum; took occaſionally a doſe of tin power; and, by keeping her bowels in a proper ſtate, underwent her confinement without a return of her apprehenſions, or any other occaſion of alarm"!!! The author adds that, in ſome inſtances, the ſedative operation of the tin has become ſo great, that he has had a difficulty in perſuading his patients, that it could be brought about by any other medicine than opium! We cannot refrain from putting one query to the author. Is it not rather extraordinary, that in the frequent employment of this preparation in large doſes, as a worm-medicine, no other perſon ſhould have noticed its ſedative or opiate virtues?

DIVINITY.

ART. 16. *A Charge delivered to the Clergy of the Dioceſe of Rocheſter, at the Primary Viſitation of Thomas, Lord Biſhop of Rocheſter*, 1803. 4to. 23 pp. 1s. 6d. Payne. 1803.

The Biſhop of Rocheſter begins his Charge by adverting to his prior connection with the Cathedral of that Dioceſe for the ſpace of 20 years, as its Dean; and paying an appropriate tribute of praiſe to his illuſtrious predeceſſor in that ſee, modeſtly claims for himſelf only the humbler merits of zeal and diligence. Could there be a danger that any other perſon would preſcribe ſuch limits to his pretenſions, this well-written Charge would in itſelf be ſufficient to prevent ſuch an injuſtice.

After noticing the nature of our preſent trials, and the conſequent increaſe of reſponſibility attaching itſelf to the clerical character, the Biſhop laments the prevalence, at ſuch a time, of two apparently oppoſite evils, Infidelity and Enthuſiaſm. Having characterized theſe, he adverts to the proper means by which the clergy ſhould reſiſt and counteract their effects. After noticing, more particularly, thoſe who aſſume the title of *Evangelical preachers*, and claiming from them the candour of which he ſets the example, the Biſhop thus explains the duty of preaching.

"My Brethren, it is my opinion, that pure and vital religion is not beſt promoted by entangling the plain intellects of your reſpective congregations, in diſcuſſions on theſe nice and controverted queſtions: they are by no means calculated to diſperſe the gloom of infidelity, though they may tend to confirm the wayward pretenſions of enthuſiaſm. I exhort you to preach the pure and unadulterated doctrines of the Goſpel, plainly, ſoberly, and intelligibly, that men by the faith and practice of them, may work out their ſalvation with fear and trembling, in patient hope, and undiſſembled repentance; to be careful that, in explaining the nature and extent of the faith which we profeſs, the benefits of our bleſſed Redeemer's ſacrifice, the comfortable promiſe of his aſſiſting ſpirit, the co-operation of his grace with our imperfect endeavours, you uſe terms which cannot miſlead, and much leſs perplex." P. 15. He particularly warns his hearers

hearers againſt encouraging any truſt in "experiences, ſenſible impreſſions, ſudden illuminations", which are made by enthuſiaſts the chief teſts of ſpiritual progreſs; but are veiled in a ſtudied obſcurity by a late apologiſt of that ſect.

The latter part of the Charge is employed on the late Bill for Reſidence, which the Biſhop diſtinctly explains and unequivocally approves; declaring his own reſolution to execute the proviſions of it "faithfully, conſiderately, and temperately". The whole of the Charge is perfectly in uniſon with the eſtabliſhed character of the Biſhop of R. not only as a polite and finiſhed ſcholar, but as a ſincere and pious divine.

ART. 17. *A Charge delivered to the Clergy of the Dioceſe of London, in the Year* 1803. *By the Right Reverend Beilby, Lord Biſhop of that Dioceſe.* 8vo. 40 pp. 1s. Cadell and Davies. 1804.

The preſent Charge, a new proof of the abilities and paſtoral care of the Biſhop of London, is opened by a particular notice of the dangers which aroſe from our temporary peace; of thoſe corruptions which were flowing in, during our ſhort intercourſe with the continent; ſtating, in oppoſition to them, the proper influence of the parochial clergy, in counteracting ſuch evils. The good prelate ſpeaks with a becoming confidence of the internal ſtrength of the Church, ſuppoſing only a due and laudable exertion in its members. Againſt the Theoriſts who formerly attempted to decry all eccleſiaſtical eſtabliſhments, he points the conſpicuous examples of America and France; the former, by the teſtimony of travellers, rapidly declining in religious character; the latter, compelled by the abſolute neceſſity of the caſe to reſtore a kind of eſtabliſhment. To the zeal and fidelity of the clergy of our own church, in theſe perilous times, the Biſhop of London (as the Biſhop of Rocheſter alſo has done) bears ample teſtimony (p. 16).

But the moſt extenſive part of this Charge relates to the education of the poor, and is introduced by the mention of Sunday Schools. From the ſtrongeſt conviction, ariſing from knowledge and experience, the Biſhop preſſes the great duty of giving wholeſome knowledge to the lower claſſes. Of Sunday Schools he thinks highly, and reports ſome excellent effects; but, at all events, he contends "that, *in ſome way or other*, in Sunday ſchools, in charity ſchools, in day ſchools, in ſchools of induſtry, or whatever ſpecies of ſchool you think fit, the children of the poor *ought to be educated.*" P. 24. As a fact in point to this ſubject, his Lordſhip mentions the caſe of Ireland, where groſs ignorance certainly has not been accompanied by loyalty, or any ſalutary effects. After contraſting the effects of inſtruction here, he adds, highly to the honour of his head and heart, "It has, I know, been ſometimes aſſerted, that ignorance is the mother of devotion. It is no ſuch thing. It is the mother of ſuperſtition, of bigotry, of fanaticiſm, of diſaffection, of cruelty, and of rebellion. Theſe are its legitimate children. It has never yet produced any other; and never will to the end of the world: and we may lay this down as an inconteſtible truth, that a well-informed and intelligent people, more particularly

ticularly a people well acquainted with the ſacred writings, will always be more orderly, more decent, more humane, more virtuous, more religious, more obedient to their ſuperiors, than a people totally devoid of all inſtruction, and all education." P. 29.

The general character of the Biſhop of London's Charges is obſervable in this. It is ſound, perſpicuous, and inſtructive: expreſſive of a ſincere regard for the welfare of the church and people, and a conſcientious feeling of the very important duties attached to the ſituation of a Biſhop.

ART. 18. *A Sermon, preached before his Excellency Philip, Earl of Hardwicke, Lord-Lieutenant, Preſident, and the Members of the Aſſociation incorporated for diſcountenancing Vice, and promoting the Knowledge and Practice of the Chriſtian Religion, in St. Peter's Church (Dublin) on Thurſday, January* 27, 1803. *By the Rev. John Jebb, A. M.* 8vo. 125 pp. Watſon and Son, Dublin. 1803.

The general purpoſe of this diſcourſe, on Pſalm i. 2, 3, is, to ſhow the influence of true religion upon human happineſs. It is proved, at ſome length and inconteſtably, that this religion is to be found, not in the volumes of human philoſophy, but only in the ſacred Scriptures; the ſtudy of which is therefore earneſtly enforced upon the Members of the Aſſociation, and the diſſemination of them among the poor, vigorouſly inculcated. The Sermon itſelf is both ſoundly argumentative and eloquent; and the copious notes which attend it, diſplay much reading in ancient as well as in modern writers. The proceedings of the Aſſociation (detailed in the Appendix) do indeed "afford matter of gratification to all who are intereſted in the advancement of religion and virtue"; and prove it to be (which is no ſmall praiſe) worthy of the concurrence it has met with from the Society in London for promoting Chriſtian Knowledge.

ART. 19. *Cauſes of the Inefficacy of Faſts; in a Sermon, preached at the Octagon-Chapel, Bath, on the Faſt-Day, October* 19, 1803. *By the Rev. John Gardiner, D. D.* 8vo. 53 pp. 1s. 6d. Hatchard. 1803.

A diſcourſe delivered with energy and propriety, and recommended by the character of the preacher (as we ſuppoſe this to have been) may gratify very highly a friendly congregation, though, unaided by ſuch circumſtances, it may appear to an indifferent reader ſomewhat tedious, and fail to excite in him much intereſt or admiration. The very opening of this diſcourſe is unfortunate. "If the loſs of any bleſſing ought to be felt in proportion to its value". So far, well. But the next maxim is ſcarcely intelligible; and, if we underſtand it, not admiſſible: "if the vexations of a diſappointment ſhould be regulated by the exultations of an oppoſite ſucceſs". P. 3. Many unfortunate attempts at oratory might be produced; among which are, "as a gleam of ſunſhine which creates animation, but by its ſudden diſappearance excites regret". P. 5. "Urgent preparations for a neceſſary war, the tumult and din of arms, the prancing horſes and chariots raiſe up a duſt which intercepts the view of our tranſgreſſions and ſins".

ſins". P. 14. "Luxury, the bloated offſpring of opulence and proſperity, which ſcatters its noxious ſeeds in the pureſt and moſt fertile ſoils". P. 24. But whatever the diſcourſe may want of intrinſic vigour, the preacher has endeavoured to ſupply the defect by a ſeries, almoſt unbroken, of interjections and interrogations.

ART. 20. *An Exhortation to the due Obſervance of the approaching National Faſt: in an Addreſs from a Miniſter to his Pariſhioners. By Edward Pearſon, B. D. Rector of Rempſtone, Nottinghamſhire.* 8vo. 16 pp. 3d. or 2s. 6d. a Dozen. Spragg. 1803.

In the opening of this Exhortation, we find a piece of inſtruction ſo very ſeaſonable and uſeful, and (as we judge) incontrovertible; that we cannot do better, than by extracting and recommending it to the attention of our readers.

"My dear Pariſhioners,

"The opinion, that religion has nothing to do with our *political duties*, that is, with thoſe duties, which are required from us as members of the community or civil ſociety, of which we make a part, is a miſtake, into which people are very apt to run. I am anxious, therefore, to guard you againſt it; and more eſpecially at this moment, when, if it ſhould prevail among you, as I have ſome reaſon to ſuppoſe it has done, it may hinder you from the performance of the neceſſary duty, to which, by the authority of your Sovereign, you are now called. This miſtake has of late met with encouragement from ſome men of great name, who have ſpoken againſt the practice of treating on politics in the pulpit. If, by ſpeaking againſt political preaching, they only mean to condemn the practice of thoſe preachers, if any ſuch there be, who, in their diſcourſes from the pulpit, enter into the merits of particular political queſtions, which are of a dubious nature; into thoſe queſtions, by which, in the ever-exiſting contentions for place and power, one political party is diſtinguiſhed from another; and by which each, in its turn, endeavours to obtain the aſcendancy, they are undoubtedly in the right. Theſe queſtions, having nothing to do with the duties of the people at large, and having only for their object the gratification of worldly ambition, ought not to be mixed with the conſiderations of religion, and are by no means proper ſubjects of diſcuſſion in the pulpit. But if, by political preaching, be meant the diſcuſſion of thoſe duties, which all men in their ſeveral ſtations, as members of the community, to which they belong, owe to that community, there is ſcarcely any ſubject, at leaſt any ſubject in which their preſent happineſs is concerned, on which they have more need to be informed of what is required of them, or more need to be exhorted to the performance of it." P. 3.

"Let it not be thought, then, that a miniſter of the Goſpel, in directing the attention of his hearers to the conſideration of *any* claſs of duties, and more eſpecially to duties of ſo important a nature as thoſe owing to the ſtate, at all ſteps out of the limits of his proper province, or that he is not performing one of the neceſſary offices of his profeſſion." P. 6.

Mr. P. ſeems to conclude (p. 11) from the declarations of the rebel Emmett at his trial, that thoſe Iriſh traitors, who knew the French beſt,

beſt, would not accept their aſſiſtance in an invaſion of the country. Here we differ from him in opinion; and, we think, that any reliance upon ſuch a declaration would be full of danger. That impetuous young man (an aweful warning to young men in all places) ſeems to have been no party in the ſecrets of hoary-headed conſpirators.

We ſtrongly recommend this little tract to our readers, as worthy to be diſtributed by them among their neighbours; to whom a more inſtructive exhortation cannot eaſily be given.

ART. 21. *Letters on the Atonement. By Charles Jerram, A. M.* 8vo. 124 pp. 2s. 6d. Rivingtons, &c. London; Wiſe, Wiſbeach. 1804.

In a late periodical publication, one of the *profeſſed* advocates for the doctrine of the Atonement, in fact, aimed a mortal blow at it, by an aſſault upon the doctrine of *Satisfaction for Sin*. The "reaſons for rejecting this latter doctrine" ſeeming to compriſe the uſual objections to that of the Atonement, and calculated alſo to overbear the humble Chriſtian; Mr. J. undertakes, 1. to anſwer thoſe objections; 2. to eſtabliſh the doctrine itſelf, by ſcripture evidence, and by the nature of the Jewiſh ſacrifices and prieſthood; and, laſtly, to ſhow, "that it is perfectly conſonant with our own ideas of fitneſs; and is founded upon thoſe principles which can alone reconcile forgiveneſs of ſin with the conduct of a wiſe and benevolent Governor." He has accompliſhed theſe points in a very argumentative and ſatisfactory manner, as we were led to expect, by his ſeveral former publications. Mr. J. however, candidly acknowledges, that, "as his object was to furniſh the common Chriſtian with a plain defence and ſupport of a fundamental doctrine, he did not aim ſo much at originality, as clear argumentation; and therefore he has not ſcrupled to take the ground, and adopt ſome of the arguments, of an excellent anonymous pamphlet, printed at Leeds, and which is generally aſcribed to the pen of the pious and very ſenſible Mr. Hey of that place." He has extracted alſo, and abridged, ſome Notes from the work of Dr. Magee on this ſubject, which he not leſs juſtly than highly commends.

The epiſtolary form, in which the controverſy is here carried on, ſeems to us inconvenient: it produces a ſuperfluity of words, which abates the reader's attention, by a tax upon his time unneceſſarily impoſed. The form and title of the treatiſe might have been, the Doctrine of Atonement vindicated againſt certain Objections, and eſtabliſhed by Arguments drawn from Scripture and from Reaſon. But the work being very reſpectable, we have pleaſure in recommending it under any form or title.

ART. 22. *An Addreſs to the Volunteers of Bromley and Bow, Middleſex, and of Weſt-Ham, Eſſex. Delivered in the Baptiſt Meeting-Houſe, Bow, on Lord's Day Afternoon, December 18, 1803. By William Newman.* 8vo. 29 pp. 1s. Button. 1804.

With a very commendable zeal for the cauſe in which we are engaged, this Diſſenting Miniſter addreſſes the Volunteers of his own

and

and the adjacent diſtrict. He reminds them "of the goodneſs of their cauſe, their obligations to the moſt ſtrenuous and valiant exertions, the encouragements they have to hope for ſucceſs, the ſnares of their preſent ſituation, and the importance of their being not only good ſoldiers, but alſo good ſoldiers of Jeſus Chriſt". In the diſcuſſion of theſe ſeveral topics, if we do not ſee much to admire, there is at leaſt every appearance of good intentions, which we cannot but approve. The author, in ſtating (which he does, perhaps, with too much triumph) the comparatively great attention paid to religion in this country, naturally introduces various ſocieties of Diſſenters to our notice, and ſpeaks with reſpect of thoſe whom he calls "the evangelical clergy". We cannot be ſuppoſed to feel ſo much partiality to theſe pretended evangelical teachers, nor to be pleaſed, as this author ſeems to be, with the multiplication of "itinerant preachers". He does not, however, throw any obloquy on the eſtabliſhed church; and his Addreſs, though not diſtinguiſhed by great ability, had, no doubt, when delivered, its proper effect.

ART. 23. *Britain's Defence. A Sermon, preached Auguſt* 21, 1803, *in the Proteſtant Diſſenting Meeting-Houſe, Batterſea. By Joſeph Hughes, A. M. Second Edition.* 8vo. 42 pp. 1s. James, Briſtol; Williams, &c. London. 1803.

The characteriſtic of this diſcourſe is *incongruity*. At p. 9 we read, "Never, in the memory of the oldeſt man, was our country expoſed to ſo much danger. An enemy, conſcious of talent, flushed with ſucceſs, inflamed with reſentment, and full of reſources, meditates an aſſault tremendous without a parallel": in the next page, "ſhould the enemy defy us in the moſt inſulting terms, and approach to deſolate the empire; ſhould the juſtice of our cauſe be demonſtrated, and our confidence of ſucceſs be ſupported by the ſtrongeſt probability—even then I would aſk, "Is there not ſome gentle expedient which we have overlooked?" Even then, unpopular as the ſuggeſtion may be, I would *ſooth*, and *ſupplicate* [not ſo will our Volunteers do], and *reſign* a large portion of our right, rather than contend." And what is the obvious conſequence of ſuch a *reſignation?* Why, the reſigning of another and larger portion within a year, or perhaps a month; and ſo on, as long as we have aught to be reſigned. At pp. 18, 19, the preacher declaims againſt ſpending *a ſingle hour* of the ſabbath-day in military exercieſes. We do not juſtify it on the grounds which he chooſes to imagine, but ſolely on the ground of *neceſſity*. If we may *fight* the enemy when he comes, on that day; and if the time for *learning* to fight him be as ſhort as he has told us it is, where is the difference in the neceſſity of the two things? Yet we by no means harſhly blame thoſe who have ſcruples on the ſubject; and we recommend to them the ſame abſtinence from *judging*. "We have reaſon to be thankful, that our political harmony was never more entire." P. 26. The preacher did not anticipate certain debates in February and March, 1804; when the enemy was ſuppoſed, by all parties, to be at our very door. We may commend the preacher's good intentions; but not the ſoundneſs, either of his judgment or his eloquence.

ART.

ART. 24. *A Review of Dr. Prieſtley's Letter to an Anti-Pædo Baptiſt. By Job David.* 8vo. 28 pp. 1s. Vidler. 1803.

In the opening of his work, Mr. David extols Dr. Prieſtley for his *inflexible virtue*, as well as for his *exalted genius*, and *unmerited ſufferings*. We leave the two latter points to the judgment of thoſe who have attended to his writings and his conduct. But, as to the firſt, he is afterwards declared to be, not only "by nature haſty", but "towards the memory of his deceaſed friend, Mr. Robinſon, uncandid and illiberal" (p. 21); that is (we ſay) unjuſt, and ſo not inflexibly virtuous.

Mr. David is not ſingular in his mode of judging, which is plainly this: as far as Dr. P. is on my ſide, hoſtile to Church and State, he is every thing good; at the point when he ceaſes to be ſo, he becomes any thing but good. As to *arguments* againſt infant-baptiſm, there is not a tittle of novelty in this whole book; and we leave to Dr. P. the vindication of himſelf and his Letter, which was noticed in our 21ſt volume, p. 328.

POLITICS.

ART. 25. *A Reply to ſome financial Miſtatements, in and out of Parliament.* 8vo. 68 pp. 1s. 6d. Hatchard. 1803.

The financial Miſtatements *out* of Parliament, to which this author replies, and which he reprobates with juſt ſeverity, are thoſe of Mr. Cobbett, in his Political Regiſter: thoſe *in* Parliament are aſcribed to a noble Lord, whom the writer of courſe treats with more reſpect.

As an apology for entering into "the ſerious examination of inconſiſtencies ſo glaring, and the formal expoſure of errors ſo groſs and ſelf-evident", the author (in his Preface) obſerves, that "one of thoſe few ſubjects on which this reproof would not be juſtly founded, is finance; in which the reſults are ſo highly and generally intereſting, while the ſtudy of the materials from which they are deduced is, comparatively ſpeaking, familiar to a very ſmall number of readers." The author then proceeds to point out "ſuch errors and inconſiſtencies in the aſſertions and inferences of Cobbett, as ſhow how unacquainted he is with the matter, and how careleſs in the manner, of his argument."

The firſt of theſe errors reſpects the ſurplus of the Conſolidated Fund. In his remarks on this ſubject, Cobbett is ſhown to "have applied to the Budget for 1802 what belonged to the budget for 1803"; and conſequently to have groſsly miſrepreſented Mr. Addington, who is ſtated to have calculated the ſurplus for the *four quarters ending the 5th of April*, 1803, at 6,500,000l. whereas the 6,500,000l. were taken on the Conſolidated Fund for *four quarters ending the 5th of January*, 1804; and this author ſhows, by referring to Woodfall's Parliamentary Regiſter, that the Chancellor of the Exchequer, on the 4th of June, propoſed a vote of 4,500,000l. without any eſtimate of a larger receipt, for the year *ending the 5th of April*, 1803.

Several other groſs miſtatements of the ſame writer are ſhown, and ſome glaring inconſiſtencies pointed out, by only comparing different paſſages of his Regiſter with each other. But we turn from this ſubject to one more worthy of attention, namely, the financial miſtatements of Lord Grenville, in the Houſe of Lords. Theſe ſtatements are here oppoſed with conſiderable ability, and we think with ſucceſs. They relate chiefly to the eſtimates of expence for future buildings in the navy, the army eſtimates, the account of the permanent taxes, and the eſtimated produce of the lottery. The whole concluſion drawn by Lord G. from his ſtatement of theſe expences and probable receipts "depends", ſays this author, "upon an error of a very obvious and palpable nature. The Noble Lord applies the income of the year 1802 to the eſtabliſhment of a future period, in which an increaſe of income was diſtinctly held out by Mr. Addington, who ſtated his reaſons for expecting it. Deducting from the ſtatement of expence 700,000l. which we have ſhown to be improperly charged for the extra buildings of the navy, the amount of the expenditure will remain, as in Mr. Addington's eſtimate, 10,533,000l.; and, adding to the account of receipt the ſums deducted by Lord Grenville, for reaſons which we have ſhown to be inſufficient, it will amount to 9,682,000l. To this all caſual receipts are to be added. There would therefore remain an apparent deficiency of about 900,000l. of which the increaſe of the revenue in the firſt quarter of 1803 would have ſupplied 700,000l. The whole of Mr. Addington's ſtatement depended upon the probability, ſupported by experience, of a progreſſive increaſe in the produce of the revenue. And it is the total inattention to this part of the ſtatement which has given occaſion to many unfounded charges.

"From theſe obſervations we conclude, that any ſtatement, founded on Lord Auckland's papers, is, in two very material reſpects, diſadvantageous to the Miniſter. 1ſt, that all incidental receipts of the Conſolidated Fund are omitted; and, which is far more material, that it ſuppoſes the revenue to have reached its utmoſt produce in the year 1802. This is ſo far from the truth, that we have already proved, that, in the firſt quarter of 1803, an improvement took place of 700,000l.; and Mr. Addington was ſo far from holding out an expectation that, even in the year 1803, the revenue would reach its utmoſt height, that he diſtinctly ſtated the produce of the Conſolidated Fund for that year at about 6,100,000l. though he thought himſelf juſtified in expecting its future produce might amount to 7,845,000l. The actual produce in the year 1802 fully realized his eſtimate; and the produce of the ſucceeding quarter, as we have before ſhown, very conſiderably exceeded it." P. 58.

Upon the whole, the writer of this tract appears to us to have ably vindicated the financial ſtatements of the Miniſter, and to have thrown a very clear light on an intricate, but highly intereſting ſubject. His work appears to us well worthy the attention of all who deſire to have accurate information, and to form juſt opinions, reſpecting the finances of the country.

ART.

ART. 26. *Alfred's Letters. An Essay on the Constitution of England, and an Appeal to the People; with Six Letters, on the Subject of Invasion, originally addressed to the Printers of the Two Shrewsbury Papers.* 8vo. 36 pp. 1s. 6d. No Publisher's Name. 1804.

Too much praise cannot be given to the object and design of this little pamphlet. The Essay, which the author has placed first, delineates justly (upon the whole) though without much ingenuity or novelty of remark, the constitution of this kingdom; and exhorts us to the defence of it against our implacable enemy. The Letters (which are six in number) chiefly relate to the Volunteer Corps in that part of the kingdom where they were published, and contain many well intended exhortations, and some not injudicious instructions, calculated to render them more perfect in discipline. The style of this author is inelegant, and often vulgar; but his admonitions (though hardly worthy of republication) may have been useful to those Volunteer Corps, for whose service they were written.

ART. 27. *Reflections on the late Elections in the County of Cambridge; with incidental Remarks on the present State of the Nation. By a Freeholder of that County.* 8vo. 48 pp. 1s. 6d. Hatchard. 1803.

The title of this declamation should have been reversed: Remarks on, &c. with incidental Reflections on, &c. For, among forty-eight pages, seven only have any concern whatever with the county of Cambridge and its elections. The rest of the book is a medley of the politics of ancient Rome and modern England. Every page is swelled with common-place scraps of Latin. We have seldom been more fatigued than in this case, by reading the same number of pages: yet the author sometimes appears equal to higher things. He is probably a young man, who writes as fast as he talks, and who talks much faster than he thinks.

INVASION.

ART. 28. *Serious Considerations, addressed to British Labourers and Mechanics, at the present Crisis.* 8vo. 19 pp. Debrett. 1803.

Very just and striking Considerations; which we recommend to be printed (without loss of time) in a cheap form, plainer words being occasionally substituted; and to be distributed in their respective neighbourhoods, by all persons attentive to the present situation of their country.

MISCELLANIES.

MISCELLANIES.

ART. 29. *Observations on the Correspondence between Mr. Adam and Mr. Bowles, with the Correspondence subjoined. By John Bowles, Esq.* 8vo. 48 pp. 1s. Rivingtons. 1804.

We have carefully attended to the substance of this Correspondence, and have principally remarked in it two things. First, that the friends of the late Duke of Bedford are laudably anxious to rescue his character from the charge of irreligion; secondly, that Mr. Bowles, who made the charge, is anxious also to prove, that he did not make it wantonly. For the former purpose, Mr. Adam published the Correspondence alone, and had it distributed gratis; for the latter, Mr. Bowles here prefixes to it his own Observations. To us it appears, that whether the charge be just or not, Mr. Bowles had sufficient grounds to think it so, at the time when he alledged it. With respect to the facts in dispute, though we cannot think the retractation of the old parish clerk of equal validity with the assertion of a most exemplary clergyman, we are happy to see added, in the statement proposed by Mr. Adam, three important facts; that the Duke had ordered the parish church of Woburn to be repaired at his own expence; that he had made provision there for his own attendance; and that, on a solemn occasion, he particularly desired to partake of the Sacrament with his brother. These are circumstances which throw a light upon his character, of which not a ray assuredly appeared in the famous panegyric of Mr. Fox*.

In the last Letter of the Correspondence, Mr. Bowles claims a right to reply, which he has here exercised, merely for his own justification; and, as he has also republished the whole Correspondence, it is unnecessary to take a separate notice of the former book. Mr. Bowles insists chiefly upon two points; that his motive was pure, and his authority for what he asserted sufficient. He was anxious that a character should not be held up to the public as perfect, in which religion made no part, and was even strongly suspected to be wanting: and he substantiated his charge by testimony, which he had good reason to believe irrefragable. That his motive was other than good, cannot be supposed, without a gross ignorance of his character; and it seemed rather a harsh proceeding, to endeavour to preclude him from the means of such a justification as he has here published. He had already removed from his former publication the two facts which are here controverted. The cause of religion is manifestly promoted by the whole discussion.

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* See Mr. Bowles's Letter to him, Brit. Crit. vol. xx. p. 93.

ART.

ART. 30. *A short Account of certain notable Discoveries in History, Science, and Philology, contained in a recent Work, entitled "Elements of General Knowledge", &c. By Phileleutheros Orielensis.* 8vo. 47 pp. 1s. Cooke, Oxford; Payne and Mackinlay, London. 1803.

Who it was that assumed the appellation of *Phileleutherus Lipsiensis*, and for what purpose, few of our readers will require to be informed. It was no less a person than the illustrious Bentley, when he chose to dissect the mischievous discourse of Collins on Free-thinking. With what modesty a similar name is prefixed to an illiberal and uncandid attack upon an eminently useful book, we leave the public to decide. Does the author mean to imply, that though his antagonist may not resemble Collins, he at least is the very counterpart of Bentley? Or would he teach us, that a peculiar love of freedom is required to pen sarcastical insinuations? After three editions of the work have been exhausted, a person of Oriel finds time to write and publish 47 pages of objections. But even if the objections were all valid, this could hardly be supposed to demand the learning or acuteness of a Bentley.

It is certain, however, as we shall show in a very concise Article, that some of the objections cannot be allowed; and those which cannot fully be answered, owe no small part of their importance to the exaggerations by which they are accompanied. The Introduction, of four pages, is dedicated to the purposes of aggravation only. It endeavours to leave the author attacked without excuse for the errors which may be found. This, therefore, belongs not to the love of freedom, but the love of malice. The remarks begin at p. 154 of the fourth edition; and the first amount only to this; that in a rapid sketch the accounts are concise. We are then carried at once to vol. ii. p. 318, to notice (probably) an error of the press, in putting *Catullus* for *Tibullus*, on which much stress is laid, and much pedantry wasted. That the latter was meant is clear, not only from the mention of "tender and pensive elegies", but because the country house of Tibullus at Pedum must have been within a moderate walk of Tivoli. Bentley would not have laid himself open to so easy an answer.

An appearance of inconsistency is then tolerably made out, on the subject of Horace, by bringing broken passages together; but all might be remedied by the change of a single word. The remarks on geography and chronology are of no great consequence. Mr. Kett has taken the Dutch account of the Caffres; the pseudo-Bentley prefers the accuracy of an author who says, that it is "*as false* as it is *unmerited*"; who, however, had not published when Mr. Kett's book was prepared for the press. On the subject of the reform of the Kalendar, a real error is detected; and of course is sufficiently amplified, *by the rule of candour*. The remarks on history are worked by the same rule, but are by no means all unanswerable. We must not, however, go

through the tract with minuteness, which would demand a large, instead of a concise critique.

The amount of the whole is briefly this: that, Mr. Kett's book, having reached its fourth edition, some person,

—(of whom nothing is memorial,
But that he is a fellow of Oriel)

either moved by private pique or public envy, has made an ostentatious attack upon it; not with a desire to improve a useful work, but with irony and sarcasm, to depreciate and degrade the author and the book. Having found the skin of Bentley in some old library, this anonymous writer attempts to put it on; but wears it with so ill a grace, as to expose himself to chastisements which never could have fallen on that mighty critic. After all this, the general utility of Mr. Kett's book will continue unimpeached; the corrections which are really requisite will of course be introduced; and the character of the author will suffer little injury, though it should even be considered as proved, that in writing on general knowledge he has committed a few mistakes.

ART. 31. *A postliminious Preface to the Historical Review of the State of Ireland. By Francis Plowden, Esq. Containing a Statement of the Author's Communications with the Right Hon. Henry Addington, and some of his Colleagues, upon the Subject of that Work; some Strictures upon the Falsities of the British Critic, and other anonymous Traducers of the Irish Nation; and also some Observations on Lord Redesdale's Letters to the Earl of Fingall.* 4to. 45 pp. 2s. Carpenter. 1804.

We have always been fully sensible of the value of that sage advice contained in the precept of the Roman satirist, Nil Admirari; we are, therefore, never astonished at any man's absurdity or impudence; and "the marvellous fertility of the present æra, in extraordinary" advertisements, might reconcile us to the title of this most audacious publication. But no experience of party intemperance, no pity for imbecility, no allowance for the effects of worldly disappointment upon a weak and heated mind, can furnish, in our opinion, any justification of such a wanton and insolent attack upon those in authority, as the present tract.

For this author's abuse against us, as editors of this work, we forgive him in all Christian charity; and, as his ignorance and dullness are not more privileged than those of any other individual who chooses to submit his work to the public, we are sensible we have merited its thanks by exposing both in our Review. As to his accusation against the writer of the *critique* upon his publication, that he was employed to write against his book, we know it to be without any foundation; the article was communicated to us by a person unconnected with government, and inserted solely on account of its merit. Mr. Plowden must, indeed, have conceived such an opinion of his own talents and importance, as must make the public smile, when he supposed that any thing which came from his pen, could make it neces-

sary for those in power to employ a writer to answer him. There are thousands in both countries who consider his opinions as so objectionable, his work so mischievous, and his ignorance so glaring, that his History could not possibly remain long unanswered; and if his vanity had not blunted the little acuteness which nature gave him, he might have foreseen the disgust which his volumes would have given to every class of readers, except his own party-zealots, and would have been prepared for a much severer exposure of his folly and stupidity.

Having dismissed that part of his POSTLIMINIOUS Preface (a most barbarous phrase!) which relates to ourselves, and the writer of the critique on his History, we shall very briefly remark upon that part of his performance, in which he attacks some of the members of the present government of the country.

The Speaker is accused of having (while Chief Secretary of Ireland) received in his boots and spurs, the author of the Historical Review of the State of Ireland; "the fate of which", we are gravely told, "renders the *case* of the writer the cause of Ireland". The Speaker, we must acknowledge, from Mr. Plowden's own account, seems always to have entertained a cautious distrust of this author's views and designs, and to have accordingly kept him at a proper distance.

Mr. Pitt is also accused of having received from Mr. Plowden a stupid *Memoire* upon the State of Ireland, which he treated with silent contempt.

Mr. Hiley Addington is accused of having refused to read a folio manuscript of six hundred pages! which we can readily believe; and of having snatched out of his hand a letter, and thrown it into the fire; which latter charge, we are authorized to state, is destitute of the smallest foundation.

The Minister is accused of having paid him two hundred pounds in advance, to purchase materials to write an History of Ireland, to reconcile the Irish to the Union; notwithstanding which, we find Mr. P. acknowledging, that he came a begging for the Irish Statutes and Parliamentary Reports. He also accuses the Minister of withholding from him the sum of one hundred pounds, *conditioned to be paid upon the approval of his performance!* and after a *medley* composed of his precious political opinions, his letters, and the answers to some of them, *his own* statements of interviews, invectives against Sir R. Musgrave, the Irish Chancellor, "the ferocious Orange-m-n", Egerton the bookseller, the Times, the Traveller, &c. &c. &c. this absurd and obscure individual, with a candour for which we should give him credit, did we not conceive it to arise from his want of sense, concludes his contemptible performance, with the following note received by him from the Minister; which note is a refutation of every assertion made against Mr. Addington in his pamphlet.

"Mr. Addington has received Mr. Plowden's letter and the manuscript which accompanied it. Mr. Addington *abstains* from suggesting any alteration in the latter; but *cannot forbear* remarking its extreme inaccuracy, *as far as it relates to communications* that have taken place between Mr. Plowden and himself.

"Downing-Street, Feb. 5, 1804."

"This anſwer (obſerves Mr. Plowden) admits the truth of the whole Preface, except ſuch parts of it as relate to the communications which took place between that Right Hon. Gentleman and the author."

We cannot admit this interpretation; for, in our opinion, every perſon of common ſenſe muſt acknowledge, that this note from the Miniſter can poſſibly have no other meaning except the following, couched in a gentlemanly manner.

Mr. Addington will not give Mr. Plowden his opinion of the merits of the controverſy between him and the Britiſh Critic; he *abſtains* from making any remarks upon his attack on thoſe numerous and moſt reſpectable individuals, whom he has libelled in his poſtlimiaious Preface; but he cannot avoid remarking, that the account which he has given of the communications which took place between Mr. Plowden and himſelf, relative to his Hiſtory of Ireland, is utterly devoid of truth and decency.

ART. 32. *A Letter to the R-v-r-nd Pr-nc-p-l H-ll, on ſome of the Proceedings of laſt G-n-r-l Aſſembly of the Ch-rch of Sc-tl-nd.* 8vo. 40 pp. Guthrie and Tait, Edinburgh. 1803.

As we were not preſent in the laſt General Aſſembly of the Church of Scotland, and know nothing of the proceedings of that court but what we collect from this ill-judged publication, our anonymous correſpondent, who tranſmitted it from Edinburgh, cannot ſurely expect that we are to enter into his party politics. One thing is obvious, on the very face of the pamphlet: if the author had not been conſcious that he was acting an improper part, he would not have thrown the vowels out of every *title*, and every *proper name*, which he had occaſion to introduce into this angry expoſtulation; and, had he addreſſed Principal Hill in the manner of a gentleman, he would have ſubſcribed the Letter with his *own name*.

The tyrannical conduct, of which he complains, in the General Aſſembly, ſeems to have amounted to nothing more, than that they compelled *all* the members of ſome preſbytery to be preſent, when licence to preach the goſpel was granted to a young man, whom the *majority* of that preſbytery, and even the *Aſſembly* itſelf, had found worthy of that honour. There were, it ſeems, *four* members of the preſbytery who deemed the candidate unworthy of a licence; and, in the opinion of this letter-writer, theſe men ſhould have been allowed to remain at home; and thus ſhow to the country at large, that they diſapproved of the conduct of their brethren. But, ſuppoſe that only one member of the preſbytery had found the candidate worthy of the honour to which he aſpired; and that, on appeal to the higher tribunals, the judgment of this individual had been approved of, and the conduct of the majority found to originate from popular prejudice or party malice (ſuch things will ſometimes occur), what was the General Aſſembly to do? Was the young man to be refuſed a licence? Could he be licenſed by one miniſter? Or would it have been competent for the Aſſembly to compel the refractory members of the preſ-

bytery

bytery to unite with their brother in the diſcharge of their common duty? When theſe queſtions ſhall be anſwered, the merit of this factious philippic will be fully aſcertained.

ART. 33. *An Account of Louiſiana; being an Abſtract of Documents delivered in, or tranſmitted to, Mr. Jefferſon, Preſident of the United States of America, and by him laid before Congreſs, and publiſhed by their Order.* Reprinted, London. 1s. 6d. Hatchard. 1804.

This Account deſcribes the boundaries and probable extent of Louiſiana, through the great river Miſſouri to the Pacific Ocean. It repreſents alſo generally the prodigious fertility of the ſoil, which appears capable of producing every more valuable article of the temperate and torrid zones, namely, ſugar, cotton, indigo, cochineal, beſides rice, wheat, maize, rye, &c. &c. This region has alſo many valuable mines of lead, copper, iron, as well as hemp, tar, pitch, turpentine, &c. We have alſo in this pamphlet, a ſtatiſtical account of the ſettlements and improvements made in theſe countries, by the French, Spaniards, and Americans; with a conciſe ſtate of their civil and military inſtitutions, and their preſent population of Whites and Blacks.

It will be found a curious and intereſting publication, communicating in a ſmall compaſs much important information.

ART. 34. *Hints to the People of the United Kingdom in General, and of North Britain in particular, on the preſent important Criſis; and ſome intereſting collateral Subjects. By William Dickſon, LL. D.* 8vo. 54 pp. 1s. Conſtable, &c. Edinburgh; Braſh and Reid, Glaſgow; Longman and Rees, &c. London. 1803.

"The author of theſe pages, having been diſabled in the ſervice of his King and country, can take no active part in the operations neceſſary for their defence. But, though he no longer has a right hand, he ſtill has a Britiſh heart and head devoted to the ſacred cauſe". Though we know not the author's hiſtory, yet we may venture to agree with him, that he has good reaſon "to look for ſome little attention from his countrymen". But the book itſelf furniſhes good reaſons. The *Hints* here ſuggeſted extend to a great variety of ſubjects; and the Notes ſubjoined, to nearly as many more. But though the work is of a deſultory nature, as the title implies, yet many diſtinct parts of it are very worthy of attention; and the whole is friendly to patriotiſm, morality, and religion.

FOREIGN

FOREIGN CATALOGUE.

FRANCE.

ART. 35. *Flore du Nord de la France*, ou *Deſcription des plantes indigènes, et de celles cultivées dans les départemens de la Lys, de l'Eſcaut, de la Dyle et des deux Nèthes, y compris les plantes qui naiſſent dans les pays limitrophes de ces départemens; ouvrage de près de trente ans de ſoins et recherches, dans lequel des plantes ſont arrangées ſuivant le ſyſtème de Linnée, et décrites par genres et eſpèces, avec des obſervations de l'auteur. On y a joint les lieux poſitifs ou elles naiſſent, et leurs propriétés reconnues dans la médecine, dans les alimens et dans les arts; par* F. Roucet, *officier de ſanté, penſionné de la ville d'Aloſt.* 2 Voll. Paris, 1803.

The author had before publiſhed an account of the leſs frequent plants growing in the environs of Ghent, Aloſt, Termonde, and Bruſſels. He has again gone through the provinces of Flanders and Brabant, and this Flora ſhows that his reſearches have not been unſucceſsful. At the head of his work he has given a botanical Dictionary, in which he follows the ſyſtem of *Linnæus*. The deſcriptions are accurate, and according to the principles of the ſcience.

Magaſ. Encyclopéd.

ART. 36. *Faune Pariſienne*, ou *Hiſtoire abrégée des inſectes des environs de Paris, claſſés d'après le ſyſtème de* Fabricius; *précédée d'un diſcours ſur les inſectes en général, pour ſervir d'introduction à l'étude de l'entomologie, accompagnée de ſept planches gravées en taille-doux; par* C. A. Walckenaer, *de pluſieurs ſociétés ſavantes;* 2 voll. in 8vo. of 900 pp. Pr. 15 fr. Paris.

This work makes but a part of the *Faune Pariſienne* on which Mr. *W.* is employed, as it treats of the inſects merely. The author has adopted the method of *Fabricius*, having only reformed ſome characters which did not appear to him ſufficiently exact; he has not, however, literally tranſlated *Fabricius*, but has often made additions to him, where he thought it neceſſary to expreſs himſelf more clearly. He has likewiſe adopted the new genera of *Latreille* and *Paykull*, as far as they had come to his knowledge. The work commences with a diſcourſe on Inſects; Mr. *W.* explains in it the method of *Fabricius*, founded on the organs of manducation, and gives other general notions on inſects. This diſcourſe is clear and well-written; it is followed by a view of the characters of the claſſes and of the genera, from which the author paſſes to the enumeration of the ſpecies. Mr. *W.* under

W. under each ſpecies cites *Fabricius* and ſome of the moſt approved entomologiſts. Upon the whole, we may obſerve, that the corrections, additions, and improvements, which belong to Mr. *W.* himſelf, ſhow him to be perfectly maſter of his ſubject, and certainly render this a very valuable work. *Ibid.*

ART. 37. *Icones pictæ ſpecierum rariorum Fungorum in* Synopſi Methodica *deſcriptarum; à* C. H. Perſoon, *faſciculus primus.* Paris and Straſburgh, 1803; 4to.

The excellent claſſification of Mr. *Perſoon* has received the ſanction of botaniſts. In this work the author ſtill further corrects his generic and ſpecific characters, and has himſelf reviſed the tranſlation. This firſt *livraiſon* contains the following ſpecies: FULIGO *Violacea*, AGARICUS *tenacellus*, LEIOPUS *Carcharias*, *Sphæria*, *Circumſciſſa*, *Argillacea*, *Bullata*, *Pomiformis*, *Mammiformis*: LICCA *Bicolor*; *Boletus Infundibuliformis*, *Melanopus*, AGARICUS *Chalybeus*; SISTRO-TREMA *Rufeſcens.* The plates are engraved and coloured with the greateſt care. *Ibid.*

ART. 38. *Journal des Mines*, ou *recueil de Mémoires ſur l'exploitation des mines et ſur les ſciences et les arts qui s'y rapportent. Par les CC.* Hauy, Vauquelin, Baillet, Brochant, Tremery, *et* Collet-Deſcotils. *No.* 79. Paris, 1803.

The Articles contained in this 79th No. are: *Un Mémoire ſur l'Identité ſpécifique du Corrindon et de la Téléſie; by* Tonnelier. *Une Note ſur la double Réfraction de la Téléſie; by* Gillet Laumont. *Un Mémoire ſur l'Expanſibilité des Gaz mélangés avec les vapeurs; by* John Dalton. *Une Notice ſur les Machines à Vapeur des Mines de Tarnowitz en Siléſie. Un Rapport fait à la conférence des mines, au nom d'une commiſſion, ſur le Pyrométre de* Wedgwood, *by* Alex. Miché. *Un Mémoire qui a remporté le prix propoſé par l'Inſtitut ſur cette queſtion: Indiquer les ſubſtances terreuſes et les procédés propres à fabriquer une poterie réſiſtante aux paſſages ſubits du chaud au froid, et qui ſoit à la portée de tous les citoyens; by* Tourmy. *Un Traité élémentaire de Minéralogie, ſuivant les principes du profeſſeur* Werner; *by* Brochant. Various Notices relating to Mines, the Sciences, and the Arts. *Ibid.*

ART. 39. *Mémoire ſur un Graphométre ſouterrain, deſtiné à remplacer la bouſſole dans les mines. Par Mr. le général* Komarzewſki, *ancien lieutenant-général du roi et de la république de Pologne, chevalier de pluſieurs ordres, membre de la Société royale de Londres et de la Société littéraire de Varſovie.* Fol. ornamented with two plates deſigned by the author, and engraved by *Duflos*; with a French, German, or Engliſh text. Pr. 8 fr. Paris.

The inſtrument deſcribed by Mr. *K.* in this work, under the name of ſubterraneous Graphometer, was invented by him, and formed after

after his ideas, in 1795 and 1796, and he made great uſe of it in the mines of Freyberg. The claſs of phyſical and mathematical ſciences in the National Inſtitute to which the author had preſented this inſtrument, employed a committee, compoſed of MM. *Duhamel*, *Lacroix*, and *Gillet Laumont*, to examine it. In the ſitting of 16th Thermidor, an X., this laſt gentleman gave the following report in regard to it:

" Le but de cet inſtrument eſt; 1.° de méſurer, par une même opération, *les directions et les inclinaiſons.*

2.° De ne point ſe ſervir, pour cette première opération, de la direction donnée par *l'aiguille aimantée.*

" Quoique l'on n'ait pas beſoin, dans la levée des plans des mines, dans le percement des canaux, de cette préciſion mathématique que l'on eſt obligé d'apporter dans la méſure d'une partie d'un arc du méridien, lorſque les opérations ſouterraines ſont d'une grande étendue, de légères erreurs peuvent cependant être très-préjudiciables, ſurtout lorſqu'il s'agit, pour accélérer le travail, d'entreprendre l'approfondiſſement d'un *puits* ſur 4 ou 5 étages différens en même temps, ou d'entamer une galerie, un canal ſur pluſieurs points de leur direction à la fois.

" Il eſt, dans ce cas, néceſſaire que, lorſque l'ouvrage eſt achevé, toutes les portions du puits, de la galerie, ou du canal, ſe trouvent dans une même ligne droite; et il faut, pour cela, que les points correſpondans de cette ligne, auxquels on n'a pu ſouvent parvenir qu'après de longs détours et beaucoup de travaux, ſoient parfaitement *déterminés à l'avance:* c'eſt ici l'opération la plus difficile dont puiſſe être chargé un ingénieur; c'eſt celle qui exige les inſtrumens les moins ſujets à erreur.

" Déja pluſieurs perſonnes ſe ſont occupées de prendre, en même temps, *la direction et l'inclinaiſon* d'un puits, d'une galerie, d'un filon, ou d'une *couche minérale.* Pini a inventé une bouſſole qui exécute ces deux opérations à la fois: l'un de nous (le C. Gillet) a fait diſpoſer, il y a plus de 15 ans, une bouſſole carrée qui reçoit *la bouſſole ſuſpendue* des mineurs, et ſert, à l'aide d'un demi-cercle, à atteindre le même but; il a imaginé, depuis, une pièce de peu de valeur, additionelle aux inſtrumens actuellement en uſage dans les mines, qui préſente à peu près la même facilité: il ne s'agit pour cet objet que de ſuſpendre le demi-cercle au viſeur, et de garnir ce dernier d'une *alidade pendante*, capable de recevoir *la bouſſole ſuſpendue*, qui remplace le plomb; alors la bouſſole indique la direction en même-temps que le demi-cercle marque l'inclinaiſon.

" Ces inſtrumens, ſoit ſéparément, ſoit combinés, ſont très-bons pour lever les plans des mines, ainſi que beaucoup d'opérations difficulteuſes faites en France le prouvent. Mais M. Komarzewſki reproche, avec raiſon, à l'aiguille de la bouſſole, ſon défaut *de ſtabilité* et ſa déviation à l'approche des corps qui contiennent du fer à l'état métallique. Cet inconvénient, ſouvent difficile à obſerver lorſque l'effet eſt foible, eſt infiniment plus fréquent qu'on ne le penſe ordinairement, puiſque l'on connoit, non-ſeulement *des roches*, *des minéraux* qui contiennent du fer, et même qui ſont doués *de la polarité*, ſans que l'on puiſſe à l'œil y découvrir ce métal; mais encore d'après les belles expériences du C. Coulomb, à peine exiſte-t-il un corps qui n'en contienne.

enne. L'un de nous (le C. Gillet) a eſſayé plus de 300 morceaux *de cuivre jaune*, avant que d'en trouver *un ſeul* qui ne fût ſuſceptible, dans quelques parties, d'agir ſur l'aiguille aimantée.

" On peut encore ajouter à ces inconvéniens celui d'être affecté par l'*électricité* qu'acquiert quelquefois le verre qui recouvre l'aiguille, lorſqu'on le frotte pour enlever les corps qui y tombent fréquemment dans les ſouterrains des mines; et la difficulté de *raccorder des plans faits à diverſes époques*, ſi pendant cet eſpace de temps l'aiguille a varié dans ſa direction, ou ſi on n'a pas eu ſoin de tracer ſur le plan la méridienne du lieu.

" Pour éviter ces erreurs, depuis longtemps on ſe ſert, en Allemagne et en France, de cercles diviſées qui indiquent des angles ſans avoir beſoin d'aiguille aimantée. Les CC. Jars et Duhamel les ont fait graver dès 1780, dans les voyages métallurgiques, mais ces cercles ne peuvent ſervir que pour *les directions*, et ſont ſujets à beaucoup d'erreurs lorſque les galeries ne ſont pas dans un même plan.

" Le conſeil des mines de France ſe propoſoit auſſi, depuis longtemps, de chaſſer la bouſſole des travaux des mines, malgré ſa grande commodité de n'avoir pas beſoin de ſe raccorder avec les opérations précédentes. Des ingénieurs des mines ont déja projeté et deſſiné un *Graphomètre* qui paroit très-propre à remplir ce but, mais il n'eſt pas encore exécuté.

" M. Komarzewſki, pour remédier à tous ces inconvéniens, a imaginé ſon *Graphomètre ſouterrain;* il conſiſte en une plaque circulaire que l'on place ſolidement et dans une poſition horizontale, par le moyen d'un niveau á bulle d'air cylindrique. Cette plaque en plateforme eſt diviſée ſur ſon timbre en degrés, et en même temps en heures, ſuivant la méthode des mineurs. Sur cette plaque repoſe une alidade mobile circulairement, qui ſert à indiquer les degrés, et par conſéquent les directions; cette alidade eſt ſurmontée d'une autre plaque verticale à laquelle elle eſt ſolidement fixée; cette plaque verticale eſt tronquée par ſa partie inférieure, et ſa forme repréſente les deux tiers d'un cercle, elle eſt diviſée en 120 degrés de chaque côté, elle ſert, à l'aide de deux alidades garnies de crochets, à indiquer les angles d'inclinaiſon.

" Il réſulte de ces diſpoſitions que, lorſqu'on eſt parti d'une direction connue, laquelle peut, pour la première opération, être déterminée avec la bouſſole, ou mieux encore, à l'aide d'une méridienne, paſſant par un des puits principaux de la mine, on peut avec facilité diriger l'inſtrument vers un point deſiré, et exécuter tous les plans néceſſaires pour les travaux des mines, ſans ſe ſervir de l'aiguille aimantée, et prendre en même temps les directions et les inclinaiſons, puiſque dans toutes ces opérations il ne s'agit que d'obſerver les angles préſentés par l'inſtrument, de méſurer la longueur des lignes, et de calculer des triangles rectangles dont on connoit trois choſes.

" Nous penſons que le *Graphomètre ſouterrain*, inſtrument conſtruit à peu près ſur les mêmes principes que le *Théodolite*, propoſé par M. Komarzewſki, bien exécuté, et après y avoir apporté quelques perfectionnemens, pourra remplacer avantageuſement les anciens inſtrumens en uſage dans les mines, ſans en avoir les inconvéniens, et qu'il eſt à

deſirer

déſirer que ce ſavant le faſſe graver, afin qu'il puiſſe être exécuté par les artiſtes françois; et introduit dans nos mines."

The typographical execution of this work does honour to the preſs of M. *Pougens*. *Ibid.*

ART. 40. *Fables de* Loqman, *ſurnommé le Sage, traduites de l'Arabe, et précédées d'une notice ſur ce célèbre fabuliſte. Par* J. J. Marcel; *ſeconde édition, augmentée de quatre fables inédites.* Paris. 1803.

In the firſt edition, publiſhed at Cairo in 1799, the Arabic text was joined to the tranſlation, which is omitted in this, as well as ſuch parts of the notes as related to the text only. This edition, however, has the real advantage of containing four Fables, which had not before been publiſhed; and of preſenting the tranſlation corrected, according to two MSS., one of them belonging to the author himſelf, and the other to the library of St. Germain-des-prés.

The four inedited Fables, with which M. *Marcel* has enriched this edition, are placed at the end of the collection. We ſhall preſent our readers with one of them only.

"FABLE XXXIX.

"*Le Chien et le Milan.*

"Un chien avoit un jour emporté un morceau de viande d'une boucherie; en traverſant un rivière, il vit dans l'eau la repréſentation de ce qu'il portoit, et comme cette image lui paroiſſoit plus grande que l'objet lui même, il lâcha, pour ſe jeter ſur cette nouvelle proie, le morceau qu'il tenoit: auſſitôt un milan, précipitant ſon vol, s'en empara. Enfin, après bien des efforts, le chien n'ayant pu ſaiſir le morceau qu'il deſiroit, voulut revenir a celui qu'il avoit eu d'abord, mais il ne trouva plus rien, et il dit: certes perſonne ne peut montrer une plus grande ſottiſe que la mienne, puiſque j'ai renoncé à ce que j'avois pour courir après ce que je ne pouvois avoir.

"Cette fable s'addreſſe à ceux qui laiſſent un petit bien préſent et sûr, pour un plus grand dont l'eſpérance eſt éloignée et incertaine."

M. *Marcel* has added to his tranſlation, a ſmall number of critical notes, which may be found uſeful to a new editor of the Arabic text. *Ibid.*

ITALY.

ART. 41. *Metodo pratico per analizzare i Minerali; opera di* Guglielmo Auguſto Lampadius, *profeſſore di chimica, membro dell' Accademia mineralogica di Freiberg. Tradotto dall' idioma tedeſco, corredato di molte note ed aggiunte da* Leopoldo Fabbroni *Fiorentino.* Florence. 1803; 246 pp. 8vo.

M. *L. Fabbroni*, on his return to his own country, after having ſtudied chemiſtry in France, wiſhed to form for himſelf a domeſtic laboratory. With this view, he read the excellent introduction, or manual, of the celebrated chemiſt *Lampadius*, printed in 1801; and amuſed himſelf with tranſlating it, at ſuch opportunities as the ſtudy of

of juriſprudence in the Univerſity of Piſa, to which he had more immediately devoted himſelf, allowed him. The value of this work is greatly enhanced by the notes, which the tranſlator has added to it.

GERMANY.

ART. 42. *Teutſche Ornithologie; oder Naturgeſchichte aller Vogel Teutſchlands in naturgetreuen Abbildungen und Beſchreibungen.—German Ornithology, or Natural Hiſtory of all the Birds of Germany, taken from Nature, with the exact Deſcription of each, publiſhed by* Borckhauſen, Lichthammer, C. W. Becker, Lembke, *and* Becker, jun. Darmſtadt. *I.—V. livraiſon.* Fol. the figures deſigned, engraved, and illuminated by Süſſemühl.

In this important collection, deſign is carried to perfection; the deſcriptions are preciſe, and give the characters of the ſpecies, its properties, place of habitation, nouriſhment, propagation, uſe, the differences of the ſpecies, and of the varieties, the ſynonyms, &c. Indeed the *enſemble* of each deſcription proves that the authors have conſulted, and carefully obſerved, nature herſelf.

The authors have repeated in Latin the diſtinctive characters; and have added, in that language, a ſuccinct deſcription of each individual. They have not numbered the plates, ſo that every one may claſs them according to his own method.

RUSSIA.

ART. 43. *Puteſcheſtwië w poladennuju Roſſiu, w piſmach, iſdannüch* Wladimirom Iſmailowüm.—*Travels through Southern Ruſſia, in Letters, by* Wladimir Iſmailow; 2 voll. 8vo. Moſcow. 1802.

Though little new information is to be found in theſe Travels, publiſhed by a young Ruſſian nobleman, they are, however, written in a very entertaining and intereſting manner. They ſhow, at leaſt, as the author expreſſes himſelf in the laſt Letter, dated Bronnizii, that "*s'ils n'ont pas fait ſa gloire, ils ont fait ſes délices.*" It may be obſerved likewiſe, that a good example is ſet by them to perſons of the author's rank, theſe Travels, and thoſe of *Sumarakow* through the Crimea, being the only ones that have hitherto been undertaken not at the command and expence of the government.

TO THE BRITISH CRITIC.

SIR,

IN your animadverſions upon Dr. Geddes's Critical Remarks upon the Hebrew Scriptures, the far greater part of which has my entire approbation, to take off the effect of an objection, of no great weight, brought by Geddes againſt the hiſtory of the creation, as the work of ſo ſhort a time as ſix days; you have obſerved, "that it is evident

evident indeed that each day of the creation-week is to be underſtood of a νυχθήμερον, or the entire time of the earth's revolution upon its axis. But you ſay, if the diurnal motion was impreſſed by degrees, ſo as to be ſlow at firſt, and to be accelerated till it had attained a certain degree of velocity, at which it was to remain without further alteration, the two or three firſt days might be much longer than any ſince." Whence, no doubt, you would infer, that the whole of the creation-week might greatly exceed a ſpace of time equal only to ſeven days ſuch as now are; and that the ſix days of the work might amount to a length of time ſufficient to ſatisfy Dr. Geddes.

This in theory is unqueſtionably true: it is a hint that was firſt thrown out, haſtily I think, without any accurate inveſtigation of the ſubject, by the great Newton. It was greedily caught up by ſome, who, conceiving that certain appearances in our globe juſtify an opinion, that it had exiſted for many ſucceſſive ages before it became the habitation of animals and man; had, however, that reverence for Moſes, that they wiſhed to reconcile this inference of philoſophical theory with his authentic record of the fact. This reconciliation they thought the hypotheſis of a revolution gradually impreſſed would eaſily bring about: for it was only to make the motion ſlow enough in its firſt ſtages; and, without impoſing any unnatural ſenſe upon the word "day," the epocha of the beginning of the heavens and the earth might be carried back, as they imagined, many ages, without adding any thing to the antiquity of the human race. I confeſs, that for a long time I myſelf leaned towards this opinion; but, upon deeper conſideration of the ſubject, which I have but lately given to it, I believe the hypotheſis will be found more ſpecious than ſolid, and quite inſufficient to the purpoſe to which theſe philoſophers, not unconcerned, to do them juſtice, for the truths of revealed religion, would apply it.

In order to this application of it, two points muſt be previouſly determined, from ſuch probable data as the Moſaic hiſtory may afford.

" 1. What was the preciſe point of time, at which the rotation upon the axis was brought up to its preſent rate?

" 2. What might be the probable law of acceleration?

With reſpect to the firſt queſtion, it ſeems moſt probable, that the motion of rotation muſt have acquired its preſent rate (if the preſent rate was not impreſſed at firſt, once for all, but acquired by the continued action of an accelerative force); it ſeems moſt probable, I ſay, that the rotation acquired its preſent rate at the completion of the fourth rotation: for, at that time, the motions in the orbits muſt have been impreſſed; for, till thoſe motions were impreſſed, the luminaries could not " be for ſigns, and for ſeaſons, and for days, and for years", which they were deſtined to be, from the firſt moment of their exiſtence. And the purpoſes of animal life would require a certain adjuſtment of the mean velocity of the earth in its orbit to the velocity of the diurnal rotation. But the mean velocity in the orbit of every planet, and of the earth among the reſt, muſt have been at firſt exactly what it now is; otherwiſe the orbits would have been other than thoſe, in which theſe bodies actually revolve. This velocity being given,

given, the other, that of the diurnal rotation, bearing a given proportion to this, muſt likewiſe have been what it now is, from the moment the annual motion was impreſſed. And, in truth, in whatever fancies believers, as well as unbelievers, may have indulged, about the ſtate and circumſtances of the primitive globe; it would not be difficult to ſhow, that they could not be materially different from what they now are, from the moment that animals were created. For, if the length of the day and of the year, the inequalities of the ſurface of the dry land, the obliquity of the ecliptic had been greatly different; and moſt of all, by the way, if the axis of the earth had been perpendicular to the plane of the ecliptic, which has been a favourite notion; our planet would have afforded no commodious habitation for man, or the other animals which are placed upon its ſurface. It may ſeem, indeed, that a difference in any, or in all of the circumſtances which have been mentioned, could little, if at all, affect the aquatic animals, or the fowls of the air: and the ſurface of the dry land was not peopled till the fifth day. To give, therefore, every advantage to the hypotheſis under examination, we will ſuppoſe, that it was at the moment of the completion of the fifth, rather than of the fourth rotation, that the motion of rotation acquired its preſent rate.

As to the ſecond queſtion, what might be the probable law of acceleration; the firſt that naturally preſents itſelf to the mind, is an uniform acceleration. But, if the rotatory motion was impreſſed by a force uniformly accelerative; the times, the velocities, and the ſpaces will fall under the ſame general laws, which govern them in the deſcent of falling bodies.

With the velocity, therefore, which the revolving globe had acquired at any given point of time, ſay at the moment of the completion of the fifth rotation, every point upon the earth's ſurface would be carried through the double of that ſpace, through which it had been carried, in the time in which that velocity was acquired. Or converſely, the time in which the velocity was acquired will have been the ſame as that, in which the double of the ſpace, traverſed by the accelerated velocity, would be traverſed by the acquired velocity uniformly continued. The ſpace traverſed by the accelerated velocity (by our ſuppoſition) was five complete rotations. The double of this is ten complete rotations; and the time of ten complete rotations, with the velocity acquired, which (by the ſuppoſition) is the preſent velocity of rotation, is ten ſuch days as now are. Therefore the time in which that velocity was acquired was equal to ten ſuch days as now are, and no more. This will retract the epocha of the commencement of the work by a ſpace of time equal only to five days. This hypotheſis, therefore, of a rotation uniformly accelerated muſt be rejected, as quite inſufficient to the purpoſe.

Not to embarraſs the diſquiſition with long and intricate calculations, formed upon various other laws of acceleration, which might be imagined, let us ſuppoſe, that by whatever law the acceleration was regulated, the motion in its firſt ſtages was ſo ſlow, that the time of the firſt rotation was equal to one entire year. Now ſince, in conſequence of a gradual acceleration, the time of the ſecond rotation muſt have been ſhorter than that of the firſt, the time of the third

ſhorter than that of the ſecond, the time of the fourth ſhorter than that of the third, and the time of the fifth ſhorter than that of the fourth; it will be impoſſible, that the epocha of the beginning of the heavens and the earth ſhould be carried back ſo much as five years. This, therefore, is quite inſufficient to the purpoſe.

To make ſhort work, let us ſuppoſe that the time of the firſt complete rotation was 1000 years, = 365250 days ſuch as now are. This would retract the epocha of the beginning a conſiderable ſpace of time, but falling far ſhort of 5000 years. And upon the ſuppoſition, which I think the moſt favourable to the hypotheſis in queſtion, which would be that of an arithmetical diminution of the five firſt periods of rotation ſucceſſively, the retraction of the epocha would be barely 3000 years. This might be time enough for Dr. Geddes; but he would have a difficulty to encounter, of which I believe he never was aware.

By the diurnal motion as it now is, every point of the earth's ſurface upon the equator travels at the rate of 1036 miles (and a fractional part over, which in our preſent buſineſs may be neglected) in 1 hour. But, if the time of the firſt rotation was 1000 years, i. e. 365250 ſuch days as now are, the mean velocity of that rotation was no more than $\frac{1}{365250}$th part of its preſent rate. And by this velocity of rotation, any point upon the equator would be carried, in any given time, the like part only of the ſpace which it travels in the ſame time at the preſent rate; that is, $\frac{1}{365250}$ of 1036 miles, or $\frac{1036}{365250}$ths of 1 mile in 1 hour. But $\frac{1036}{365250} = \frac{518}{182625} = \frac{1}{352}$ very nearly. And $\frac{1}{352}$d part of 1 mile is preciſely 5 yards. With the mean velocity, therefore, of the firſt rotation, every point in the equator would be carried about at the rate of 5 yards only in 1 hour; which would be $\frac{5}{60} = \frac{1}{12}$th of 1 yard, that is, 3 inches in 1 minute. A motion ſurely much too languid to produce thoſe effects in the chaotic maſs, which the motion impreſſed in its firſt ſtages actually produced, namely, the emergence, firſt of light, and next of the atmoſphere.

Upon the whole, we ſeem to be brought inevitably to the concluſion, that we muſt abandon either our philoſophical theories of the age of the world, or the Moſaic hiſtory of the creation. They are ſo much at variance, that the matter cannot be compromiſed between them.

You may inſert this in your very uſeful publication, if you think it deſerves attention, and if it is not too long for you.

" I remain,

" Sir,

" Your very faithful ſervant, &c.

March 14, 1804.

P. S. Thoſe who would retract the epocha of the beginning of the heavens and the earth, may think that great advantage may be taken in argument of the circumſtance of the creation of the ſtars, on the fourth day of the creation-week; at which time it ſhould ſeem by the Moſaic hiſtory they were created, together with the other luminaries. The velocity of light is a thing too well aſcertained to be called in queſtion. The light, emitted from the ſun, takes $8'\frac{1}{4}$ to reach the earth. Hence,

if

if the diſtance of the neareſt fixed ſtars be no more than 80000 ſemi-diameters of the earth's orbit (and it cannot be leſs) their light would reach the earth in no leſs than 458 days 8 hours: and, if they were created on the fourth day, the neareſt and the brighteſt would not be viſible to Adam before the 93rd or 94th day of the ſecond year of his life. But as it is not expreſsly ſaid, that they were created on the fourth day, but only that "God made the ſtars alſo," without explicit mention of the time when God made them; it may ſeem, that we are at liberty to place the creation of them ſo much earlier, that, upon the hypotheſis of a rotation gradually impreſſed, they might be viſible (the neareſt of them) to Adam the firſt evening of his exiſtence. But it is certain they were not created before the third day. For when God made them, he "placed them in the firmament": and before the third day there was no firmament wherein to place them. For the firmament was itſelf the concluding work of the ſecond day. But little will be gained by carrying the creation of the fixed ſtars back to the third day, upon any hypotheſis of rotation gradually accelerated, which would not make the motion too languid at the beginning to produce its effects. Suppoſe the time of the firſt rotation was one year, which would carry any point of the equator not quite three miles in one hour. Then, upon the ſuppoſition, that the completion of the fourth rotation was the point of time, at which the rotatory motion came up to its preſent rate (which I think far the moſt reaſonable aſſumption, though in my former calculations, to give advantage to the hypotheſis of acceleration in the firſt trials of it, I added the fifth rotation to the ſuppoſed duration of the accelerative force) the time of the third rotation may be fixed with probability at 183 days, and that of the fourth at 92 days, making together 275 days, ſuch as now are: and ſuppoſing the fixed ſtars were created at the very commencement of the third creation-day, i.e. as ſoon as there was a firmament to receive them, at the end of the fifth day they would have been in exiſtence only 276 days; and it would be 182 days more, before the light of the neareſt of them would reach the earth. But whether it was at the beginning of the ſeventh month of his life, or of the ſixteenth, that Adam firſt enjoyed the ſight of the neareſt and brighteſt of the fixed ſtars, ſeems to me of little conſequence. Certainly not of conſequence enough, to juſtify a departure from the literal ſenſe of the ſacred text, in the hiſtorical part of it; eſpecially when any hypothetical interpretation, we can form, is encumbered with greater difficulties, than any that attend the literal meaning.

I will add, that it appears to me no improbability, that ſome time ſhould paſs, before Adam, beholding only at firſt the ſun, the moon, and the planets, ſhould be ſtruck with the appearance of the fixed ſtars of the firſt magnitude; as much more, before thoſe of the ſecond became viſible to him; as much more, again, before he ſaw thoſe of the third; and ſo on. For thus the glories of the univerſe would be opening upon him, by degrees, all his life long, and keep his mind in a ſtate of progreſſive religious admiration. The galaxy was a new wonder for his ſons. He never ſaw it.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

The long Letter of *Antipapa* is of conſiderable importance. He will ſee, in one or two parts of the preſent number, that his firſt ſuggeſtions exactly meet our ideas, and that we have proceeded accordingly. His other ſentiments have equally our aſſent, and our vigilance will be exerted to promote the objects which he recommends.

The correſpondent, who takes the ſingular ſignature of *Digna mirans*, ſeems to miſtake the plan of our Prefaces. Their deſign to recapitulate only the beſt of the books which we have actually reviewed. Of the works he mentions, the former have been partly noticed long ago, the other will have its turn.

To a friend without ſignature, who reminds us of a Sermon, we have only to ſay, that his hint will be recollected.

LITERARY INTELLIGENCE.

The *Travels* of *Mr. Bruce* are ſoon to be republiſhed; and, it is ſaid, that they are to receive ſome important augmentations from the papers of that intelligent writer.

The fourth volume of *Mr. Turner's Hiſtory of the Anglo-Saxons*, is now in a ſtate of forwardneſs, and will complete the work. It will relate chiefly to their literature.

That very valuable and extenſive work *Miller's Gardener's Dictionary*, republiſhed by *Profeſſor Martyn*, is now approaching to its termination. After which, our particular ſentiments upon it will ſoon be laid before the public.

The *Strictures* on *Plowden's Hiſtorical Review*, a part of which has appeared in this work, will be publiſhed at large, as ſoon as the utmoſt diligence of the preſs can bring them forward.

A ſecond edition of *Mr. Card's Revolutions of Ruſſia* is in the preſs.

The ſame author is preparing *an Hiſtorical Outline of the Riſe and Eſtabliſhment of the Papal Power*, which he means to addreſs to the Roman Catholics of Ireland.

The Letters of *Richardſon*, author of *Pamela*, have been announced in various prints; but we hear alſo of a ſecond collection in the poſſeſſion of a lady, whoſe name is Duncombe.